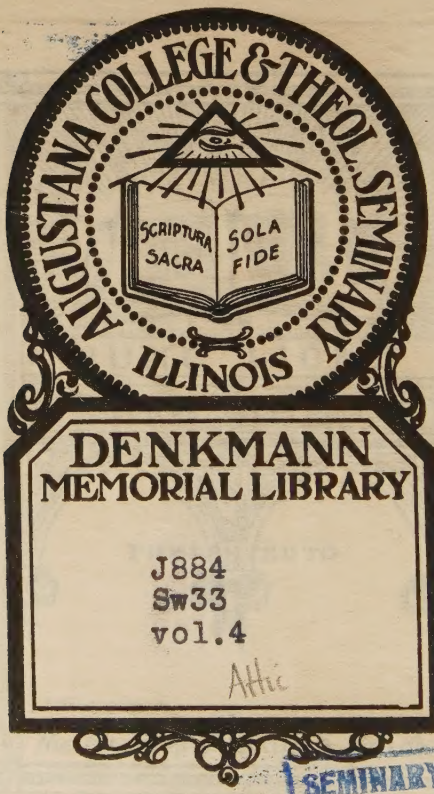
JESUIT-KRAUSS-MCCORMICK LIBRARY
3 9967 00053 4755



J884
Sw33
vol.4
Attic

SEMINARY
LIBRARY

HEAVENLY ARCANA

VOL. IV

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

VOLS.

1–19 HEAVENLY ARCANA

20 INDEX ARCANA

21 HEAVEN AND HELL

22 MISCELLANEOUS WORKS

- Final Judgment
- White Horse
- Earths in the Universe
- Summary Exposition

23 FOUR DOCTRINES

- New Jerusalem and its Heavenly Doctrines

24 DIVINE LOVE AND WISDOM

- Intercourse between the Soul and the Body

25 DIVINE PROVIDENCE

26–28 APOCALYPSE REVEALED

29 MARRIAGE LOVE

30–32 TRUE CHRISTIAN RELIGION

THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

GENESIS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1750

Hatch Edition

VOL. IV

BOSTON AND NEW YORK
HOUGHTON, MIFFLIN AND COMPANY
The Riverside Press, Cambridge
1907

LIBRARY — LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO

BX
8711
.A2
1907
v.4

MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

AUGUSTANA COLLEGE LIBRARY
ROCK ISLAND, ILL.

VOLUMES III., IV., and V. OF THE ROTCH EDITION

TREAT OF

"THE LORD'S HUMAN, HOW IT WAS MADE DIVINE."
(n. 3245.)

CONTENTS OF VOLUME IV.

EACH CHAPTER BEGINS WITH A SHORT TREATISE ON THE WORD.

	PAGE.
Genesis XVII.	3
The final judgment	100
Genesis XVIII.	113
The state of little children in the other life	226
Genesis XIX.	236
Man's memory remaining after death, and remembrance of things done in the life of the body	365
Genesis XX.	377
State and lot in the other life of nations and peoples born outside of the Church	464

NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

GENESIS.

CHAPTER SEVENTEENTH.

1984. Few can believe that there is in the Word an internal sense which does not at all shine forth from the letter; and this because it is so remote from the sense of the letter, that it is, as it were, distant as heaven from earth. But that the sense of the letter contains such things in itself, and that it is representative and significative of arcana which no one sees but the Lord, and angels from the Lord, is evident from what has been said throughout Part First. The sense of the letter bears a relation to the internal sense like that of the human body to the soul. While a man is in the body, and thinks from bodily things, he knows almost nothing about the soul; for the functions of the body are different from those of the soul, so different that if the functions of the soul were disclosed, they would not be recognized. So it is, also, with the internals of the Word. In its internals is its soul, that is, its life; and these internals have regard solely to the Lord, His kingdom, the Church, and what is of His kingdom and Church in man; and when these are regarded, it is the Word of the Lord; for then life itself is in them. That this is the case, has been confirmed by many things in Part First, and it has been given me to know it as a certainty;

for no ideas concerning bodily and worldly things can pass to the angels; but they are put off and altogether removed at the first threshold, when they leave man; as may be seen in the First Part, from experience itself (n. 1769–72, inclusive), and how they are changed (n. 1872–1876).

2 This may also be sufficiently evident from very many things in the Word which are not at all intelligible in the sense of the letter, and which would not be acknowledged as the Word of the Lord if there were not such a soul and life in them; nor would they appear as Divine to any one who has not been imbued from infancy with the belief that the Word is inspired and thus is holy. Who would know from the sense of the letter what those things signify which Jacob spoke to his sons just before his death (Gen. xlix.), that, *Dan shall be a serpent upon the way, an adder upon the path, biting the horse's heels, and his rider shall fall backward* (verse 17); that, *A troop shall spoil Gad, and he shall spoil the heel* (verse 19); that, *Naphtali is a hind let loose, giving goodly words* (verse 21); that, *Judah shall bind his young ass to the vine, and the son of his ass to the choice vine; he shall wash his garment in wine, and his vesture in the blood of grapes; his eyes are redder than wine, and his teeth are whiter than milk* (verses 11, 12)? So with very many passages in the Prophets. But what these things signify is by no means clear except in the internal sense, in which all things, even the least, cohere in most beautiful order.

3 The same is true of what the Lord said in Matthew, concerning the last times: In the consummation of the age, *the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man . . . and then shall all the tribes of the earth mourn* (xxiv. 29, 30). These words by no means signify the darkening of the sun and moon, nor the falling of the stars from heaven, nor the mourning of the tribes;

but they tell of charity and faith, for these are the sun and the moon in the internal sense, and they will be darkened; and of the knowledges of good and truth, for these are the stars, and they are here called "the powers of the heavens," which will thus fall down and vanish; and of all things of faith, which are "the tribes of the earth." This was also shown in Part First (n. 31, 32, 1053, 1529–1531, 1808). From these few things it may now be evident what the internal sense of the Word is; also that it is remote, and in some places very remote, from the sense of the letter. But still the sense of the letter represents truths; and sets forth the appearances of truth, in which man can be when not in the light of truth.

CHAPTER XVII.

1. And Abram was a son of ninety years and nine years; and Jehovah appeared to Abram, and said unto him, I am God Shaddai; walk thou before Me, and be perfect.

2. And I will make My covenant between Me and thee, and will multiply thee exceeding exceedingly.

3. And Abram fell on his face; and God spake with him, saying:

4. I, behold, My covenant is with thee, and thou shalt be the father of a multitude of nations.

5. And thy name shall no more be called Abram; and thy name shall be Abraham, for the father of a multitude of nations have I made thee.

6. And I will make thee fruitful exceeding exceedingly, and I will make thee nations, and kings shall go forth from thee.

7. And I will establish My covenant between Me and

thee and thy seed after thee, unto their generations, for an everlasting covenant, to be for God to thee and to thy seed after thee.

8. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be to them for God.

9. And God said unto Abraham, And thou shalt keep My covenant, thou and thy seed after thee, unto their generations.

10. This is My covenant, which ye shall keep, between Me and you and thy seed after thee, that every male be circumcised unto you.

11. And ye shall circumcise the flesh of your foreskin, and it shall be for a sign of a covenant between Me and you.

12. And a son of eight days shall be circumcised unto you, every male throughout your generations, he that is born in the house, and he that is bought with silver from any stranger, that is not of thy seed.

13. Circumcising he shall be circumcised, that is born in thy house, and that is bought with thy silver; and My covenant shall be in your flesh for an everlasting covenant.

14. And the uncircumcised male, who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken My covenant.

15. And God said unto Abraham, Sarai thy wife, thou shalt not call her name Sarai, for Sarah is her name.

16. And I will bless her, and also I will give thee a son of her; and I will bless her, and she shall become nations; kings of peoples shall be of her.

17. And Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born to a son of a hundred years? And shall Sarah, that is a daughter of ninety years, bear?

18. And Abraham said unto God, Oh that Ishmael might live before Thee!

19. And God said, Truly Sarah, thy wife, shall bear thee a son, and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant, to his seed after him.

20. And as for Ishmael, I have heard thee: behold I will bless him, and will make him fruitful, and will multiply him exceeding exceedingly; twelve princes shall he beget, and I will make him a great nation.

21. And My covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year.

22. And He left off speaking with him; and God went up from Abraham.

23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the self-same day, as God spake with him.

24. And Abraham was a son of ninety and nine years, when he was circumcised in the flesh of his foreskin.

25. And Ishmael his son was a son of thirteen years, when he was circumcised in the flesh of his foreskin.

26. In the self-same day was Abraham circumcised, and Ishmael his son.

27. And all the men of his house, he that was born in the house, and he that was bought with silver from the stranger, were circumcised with him.

CONTENTS.

1985. The union of the Lord's Divine Essence with the Human Essence, and of the Human Essence with the Divine Essence, is here treated of; and also the conjunction of the Lord, through the Human Essence, with the human race.

1986. Jehovah was manifested to the Lord in His Human (verse 1). Foretelling the union (verses 2, 3);

namely, of the Divine with the Human, and of the Human with the Divine (verses 4, 5). And that all good and truth is from Him (verse 6). The conjunction of the Divine with the human race would thus be effected through Him (verse 7). And the heavenly kingdom would be His, which He would give to those who should have faith in Him (verses 8, 9). But man must first remove his loves and their foul desires, and so be purified; this is what was represented and is signified by circumcision (verses 10, 11). Thus conjunction would be effected, both with those who are within the church and with those who are without
2 (verse 12). Purification must by all means precede; otherwise there is no conjunction, but condemnation; and the conjunction still cannot take place except in man's impurity (verses 13, 14). The union of the Human Essence with the Divine Essence, or of truth with good, is foretold (verses 15–17). Also conjunction with those who are in the truths of faith; that is, both with those who are of the celestial church, and as well with those who are of the spiritual church (verses 18, 19). And that the latter also would be imbued with the goods of faith (verse 20). In conclusion, these things will be effected through the union of the Human Essence with the Divine Essence in the Lord (verse 21). The end of the prediction (verse 22). It was so to be done, and it was so done (verses 23–27).

INTERNAL SENSE.

1987. Verse 1. *And Abram was a son of ninety years and nine years; and Jehovah appeared unto Abram, and said unto him, I am God Shaddai; walk thou before Me, and be perfect.* "Abram was a son of ninety years and nine years" signifies the time before the Lord fully conjoined the internal man with the rational; Abram signifies the Lord in that state and in that age; "and Jehovah ap-

peared to Abram" signifies a manifestation; "and said unto him" signifies perception; "I am God Shaddai" signifies in the sense of the letter the name of Abram's God, by which name the Lord was first represented before them; "walk thou before Me" signifies the truth of faith; "and be perfect" signifies good.

1988. *Abram was a son of ninety years and nine years.* That this signifies the time before the Lord fully conjoined the internal man with the rational, is evident from the signification of nine as coming before ten; or, what is the same, of ninety-nine as coming before a hundred; for Abram was a hundred years old when Isaac was born to him. The nature of the internal sense of the Word may be eminently manifest from numbers, as well as from names. The numbers in the Word, whatever they are, signify real things, as do the names also; for there is nothing at all in the Word in which the Divine is not, or which has not an internal sense; and how remote this is from the sense of the letter is especially manifest from the numbers and the names; for in heaven no attention is given to these, but to the things which are signified by them. For example, whenever the number seven occurs, instead of seven there at once comes to the angels the idea of what is holy; for seven signifies holy, because the celestial man is the seventh day, or the Sabbath, and thus the Lord's rest (n. 84–87, 395, 433, 716, 881). It is similar with other numbers, as, for example, with twelve. Whenever twelve occurs, there comes to the angels the idea of all the things of faith; for the reason that these were signified by the twelve tribes (n. 577). That numbers signify things in the Word, may be seen shown in Part First (n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893). So it is with the number ninety-nine; and that it 2
signifies the time before the Lord fully conjoined the internal man with the rational, is evident from the signification of a hundred years, which was Abram's age when Isaac

was born to him; for by Isaac is represented and signified the Lord's rational man that is conjoined to His internal man, that is, to the Divine. By a hundred is signified the same in the Word as by ten; for it is formed by the multiplication of ten by ten; and ten signifies remains (as shown in Part First, n. 576). What the remains in man are, may be seen above (n. 468, 530, 561, 660, 1050); also what the remains in the Lord were (n. 1906). These arcana cannot be set forth further, but every one may come to some conclusions when he has made himself acquainted with what remains are; for what they are, is at this day unknown; only let it be known that remains in the Lord signify the Divine goods which He procured to Himself by His own power, by means of which He united the Human
3 Essence to the Divine Essence. From this it may be evident what is signified by ninety-nine; for this number, because it precedes one hundred, signifies the time before the Lord fully conjoined the internal man with the rational. The first rational in the Lord was represented by Ishmael; and what this was has been sufficiently shown above (in the preceding chapter xvi.). But by Isaac is represented the Lord's Divine rational, as will be evident in what follows. From Abram's staying so long in the land of Canaan, now twenty-four years, ten years before Ishmael was born, and thirteen years after that, without his yet having a son from his wife Sarai, and from the promise of a son being first given when he was ninety-nine years old, every one can see that an arcanum is involved. The arcanum was, that he might represent thereby the union of the Lord's Divine Essence with His Human Essence; and indeed, the union of His internal man, which is Jehovah, with His rational.

1989. That Abram signifies the Lord in that state and at that age, is evident from what has already been said concerning Abram. Abram, in the internal sense, represents the Lord; for no other Abram is understood in

heaven, when he is named in the Word. They, indeed, who were born within the Church, and have heard about Abram from the Word, on their entrance into the other life have some knowledge about him; but as he is like any other man and cannot be of any help to them, they no longer care about him; and they are informed that by Abram in the Word no other is meant than the Lord. But the angels, who are in heavenly ideas and do not fix them on any man, know nothing about Abram; and therefore when the Word is being read by man and Abram is named, they have perception of no other than the Lord; and when these words are read, they perceive the Lord in that state and at that age; for Jehovah here speaks with Abram, that is, with the Lord.

1990. *Jehovah appeared unto Abram.* That this signifies a manifestation is evident without explanation; for, as was said, the Lord is represented by Abram. No man in the whole world has seen Jehovah, the Father of the Lord; but the Lord alone saw Him, as He Himself said in John: *No one hath seen God at any time; the Only-Begotten Son, Who is in the bosom of the Father, He hath declared Him* (i. 18). Again: *Ye have neither heard His voice at any time, nor seen His shape* (v. 37). And again: *Not that any one hath seen the Father save He that is with the Father; He hath seen the Father* (vi. 46). The In- 2
finite Itself, which is over all the heavens, and above the inmosts with man, cannot be made manifest, except through the Divine Human which is only in the Lord. Communication of the Infinite with those who are finite cannot be given through any other means; and this is also the reason that when Jehovah appeared to the men of the Most Ancient Church, and afterwards to the Ancient Church which was after the flood, and then again to Abraham and the prophets, He was manifested to them as a man. That this was the Lord, He teaches openly in John: *Your father Abraham rejoiced to see My day; and he saw it, and was*

glad; . . . verily, verily, I say unto you, Before Abraham was, I am (viii. 56, 58). Also in the Prophets; as in Daniel, by whom He was seen *as the Son of Man* (vii. 13).
3 Hence it may be evident that the Infinite Esse, that is Jehovah, could in no way be manifested to man except through the Human Essence, thus through the Lord; and thus that it has been manifested to no one but the Lord alone. That He might also be present and be conjoined with man, after man altogether removed himself from the Divine, and immersed himself in foul desires, and thus in nothing but bodily and earthly things, He actually assumed the Human Essence itself by birth, that so He might still adjoin the Infinite Divine to man so far removed; otherwise men would have perished to eternity with the death of the damned. The other arcana concerning the manifestation of Jehovah in the Lord's Human, when He was in a state of humiliation, before He fully united the Human Essence to the Divine Essence, and glorified it, will, by the Divine mercy of the Lord, be set forth in what follows, so far as is needful.

1991. *And said unto him.* That this signifies perception is evident from the Lord's perception, which was from Jehovah, spoken of before (n. 1919); also because Jehovah's saying, or God's saying, in the internal sense signifies to perceive (n. 1602, 1791, 1815, 1819, 1822).

1992. *I am God Shaddai.* That in the sense of the letter this signifies the name of Abram's God, by which name the Lord was first represented before them, is plain from what is found in the Word concerning Abram, and concerning the house of his father, as worshipping other gods. In Syria, whence Abram came, there still existed remains of the Ancient Church, and many families there retained its worship — as is evident from Eber who was of that country, from whom was the Hebrew nation — and they in like manner retained the name of Jehovah, as is plain from what has been shown in Part First (n. 1343),

and also from the case of Balaam, who was from Syria and offered sacrifices and called Jehovah his God. That Balaam was from Syria, may be seen, Num. xxiii. 7; that he offered sacrifices, Num. xxii. 39, 40; xxiii. 1–3, 14, 29; that he called Jehovah his God, Num. xxii. 8, 13, 18, 31; xxiii. 8, 12, 16. But this was not so with the house of 2
Terah, the father of Abram and Nahor. This was among the families of the tribes that had not only lost the name of Jehovah but also served other gods, and instead of Jehovah worshipped Shaddai, whom they called their god. That they had lost the name of Jehovah, is evident from what was shown in Part First (n. 1343). And that they served other gods is openly said in Joshua: *Joshua said unto all the people, Thus said Jehovah, the God of Israel, Your fathers dwelt of old time beyond the River, Terah the father of Abraham and the father of Nahor, and they served other gods. . . . Now fear Jehovah, and serve Him in integrity and in truth; and put away the gods that your fathers served beyond the River, and in Egypt, and serve ye Jehovah. And if it be evil in your eyes to serve Jehovah, choose for you this day whom ye will serve; whether the gods that your fathers served that were beyond the River, or the gods of the Amorites* (xxiv. 2, 14, 15). That Nahor, Abram's brother, also, and the tribe from him served other gods, is plain from Laban the Syrian, who was in the city of Nahor and worshipped images or teraphim, which Rachel carried away (Gen. xxiv. 10; xxxi. 19, 26, 32, 34). See also what is said on this subject in Part First (n. 1356). That instead of Jehovah they worshipped Shaddai, whom they called their god, is said plainly in Moses: *I (Jehovah) appeared unto Abraham, unto Isaac, and unto Jacob, as god Shaddai; and by My name Jehovah was I not known to them* (Exod. vi. 3). It 3
may be evident from this, what Abram was in his early manhood—an idolater like other gentiles; also that up to this time while in the land of Canaan he did not reject

from his mind god Shaddai — by which is meant in the sense of the letter the name of Abram's god — and that by this name the Lord was first represented before them, that is, before Abram, Isaac, and Jacob, as is plain from
4 the passage cited (Exod. vi. 3). The reason why the Lord was willing to be first represented before them by the name of Shaddai, is, that the Lord by no means wishes to destroy suddenly, and still less in a moment, the worship implanted in any one from infancy; for this would be to tear up the root, and so to destroy the holiness of adoration and worship, which is deeply implanted and which the Lord never breaks, but bends. The holiness of worship, rooted from infancy, has this nature, that it does not bear violence, but a gentle and kindly bending. So is it done with the gentiles who in the life of the body worshipped idols, but yet lived in mutual charity. The holiness of their worship, because it has been rooted from infancy, in the other life is not taken away in a moment, but gradually; for in those who have lived in mutual charity, good and truth of faith can be easily implanted, and is afterward received with joy; for charity is the very soil. So was it done with Abraham, Isaac, and Jacob. The Lord suffered them to retain the name of God Shaddai, and so far that He said that He was God Shaddai;
5 and this from the signification of the term. Translators render Shaddai, the Almighty; others, the Thunderer; but it properly signifies the Tempter, and the Benefactor after temptations; as is evident in the book of Job, who mentions Shaddai so often, because he was in temptations; as may be seen from these passages: *Behold, happy is the man whom God correcteth; and reject not thou the chastening of Shaddai* (v. 17). *The arrows of Shaddai are with me, the terrors of God do set themselves in array against me* (vi. 4). *He shall forsake the fear of Shaddai* (vi. 14). *I would speak to Shaddai, and I desire to contend with God* (xiii. 3). *He hath stretched out his hand*

against God, and strengtheneth himself against Shaddai (xv. 25). *His eyes shall see his destruction, and he shall drink of the fury of Shaddai* (xxi. 20). *Shaddai, thou shalt not find Him out; He is great in power, and in judgment, and in plenteousness of justice, He will not afflict* (xxxvii. 23). Also in Joel: *Alas for the day! for the day of Jehovah is near, and as devastation from Shaddai shall it come* (i. 15). The same may also be evident from the word *shaddai* itself, which signifies vastation, and thus temptation, for temptation is a kind of vastation. But because it took its origin from nations in Syria, He is not called Elohim Shaddai, but "El Shaddai"; and in Job simply "Shaddai," and "El" or God is named separately. As there is comfort after temptations, they also attributed 6
the good resulting from them to the same Shaddai (as in Job xxii. 17, 23, 25, 26); as well as the understanding of truth, which also comes from them (chap. xxxii. 8; xxxiii. 4). And because he was thus esteemed as a god of truth — for vastation, temptation, chastening, and rebuking, are not of good, but of truth — and because the Lord was represented by him before Abraham, Isaac, and Jacob, the name was retained even in the Prophets; but by Shaddai in them is meant truth. As in Ezekiel: *I heard the voice of the wings of the cherubim, like the voice of many waters, like the voice of Shaddai, when they went; the voice of tumult, like the voice of a host* (i. 24). And again: *The court was filled with the brightness of the glory of Jehovah; and the voice of the wings of the cherubim was heard even to the outer court, as the voice of God Shaddai when He speaketh* (x. 4, 5); where Jehovah stands for good, and Shaddai for truth. By wings in the Word, in the internal sense, are signified in like manner that which is of truth. Isaac and Jacob also name the god Shaddai in a similar 7
sense; that is, as him who tempts, and delivers from temptation, and afterward shows favor. Isaac said to his son Jacob when he was fleeing because of Esau, *God Shaddai*

bless thee, and make thee fruitful and multiply thee (Gen. xxviii. 3). Jacob said to his sons, when they were about to go into Egypt to buy corn, and when they feared Joseph so greatly, *God Shaddai give you mercies before the man, and may he release unto you your other brother and Benjamin* (Gen. xliii. 14). Jacob, then called Israel, blessing Joseph, who had been in the evils of temptations more than his brethren, and had been delivered from them, said, *By the God of thy father, and He shall help thee, and with Shaddai, and He shall bless thee* (Gen. xlix. 25). Hence now it is, that the Lord was at first willing to be represented by the god Shaddai whom Abram worshipped, and said, "I am God Shaddai"; as He afterwards said to Jacob: *I am God Shaddai; be fruitful and multiply* (Gen. xxxv. 11); and for the further reason that, in what goes before, temptations were treated of in the internal sense.

8 The worship of Shaddai with them had its origin from this, that, as with a certain nation which will by the Divine mercy of the Lord be spoken of in what follows, so with those who were of the Ancient Church, there were often heard spirits who reproved, and who also comforted afterwards. The spirits who reproved were perceived at the left side, beneath the arm. Angels were present at such times, at the head, who governed the spirits and moderated the reproof. And as there was nothing that was said to them by the spirits which they did not regard as Divine, they named the reproving spirit Shaddai; and because he afterwards comforted, they called him the god Shaddai. The men of that time, as also the Jews, because they did not understand the internal sense of the Word, were in the religious belief that all evil and thus all temptation, like all good and thus all comfort, came from God; but that it is not so, may be seen in Part First (n. 245, 592, 696, 1093, 1874, 1875.)

1993. *Walk thou before Me.* That this signifies the truth of faith is evident from the signification of walking,

which is to live according to the truth of faith (see n. 519); and also from the signification of a way, in relation to which walking is predicated, as truth (see n. 627).

1994. *And be perfect.* That this signifies the good of charity is evident from the signification of being perfect, which is to do good from truth; that is, to do good from a conscience of truth, and thus from charity, for this makes conscience (concerning which signification, see n. 612). But as the Lord is treated of in the internal sense, by perfect is signified the good of charity; for good proceeds from charity, so that the truth which is therefrom itself is good.

1995. Verse 2. *And I will make My covenant between Me and thee, and will multiply thee exceeding exceedingly.* "I will make My covenant between Me and thee" signifies the union of the internal man, which was Jehovah, with the interior; "and will multiply thee exceeding exceedingly" signifies the fruitfulness of affection for truth to infinity.

1996. *I will make My covenant between Me and thee.* That this signifies the union of the internal man, which was Jehovah, with the interior, is evident from the signification of a covenant, which is conjunction; for whenever a covenant between Jehovah and man is mentioned in the Word, nothing else is signified by the covenant in the internal sense than the conjunction of the Lord with man. The covenants so often made between Jehovah and the posterity of Jacob represented nothing else; and as this was confirmed in Part First (n. 665, 666, 1023, 1038, 1864), it would be superfluous to confirm it again here. The Lord's internal man was Jehovah, because conceived of Him; but the interior man is here represented by Abram; and therefore the "covenant between Me and thee" signifies the union of the internal man, or Jehovah, with the interior, and thus with the Lord's Human Essence.

1997. *I will multiply thee exceeding exceedingly.* That

this signifies the fruitfulness of affection for truth to infinity, may be evident from the signification of multiplying, which is predicated of truth (explained, n. 43, 55, 913, 983); and as the Lord is treated of, it signifies the fruitfulness of truth from good to infinity (as before, n. 1940). There are two affections, namely, affection for good and affection for truth. Affection for good is to do good from the love of good, and affection for truth is to do good from the love of truth. At the first view these two affections appear to be the same; but they are distinct from each other both as to essence and as to origin. Affection for good, or doing good from the love of good, is properly of the will; but affection for truth, or doing good from the love of truth, is properly of the understanding. Thus these two affections are distinct from each other, as are the will and the understanding. Affection for good is from celestial love, but affection for truth is from spiritual love.

2 Affection for good can be predicated only of the celestial man, but affection for truth of the spiritual man. What the celestial and the celestial man is, and what the spiritual or the spiritual man, has been sufficiently shown in Part First. The Most Ancient Church, which was before the flood, was in affection for good; but the Ancient Church, which was after the flood, was in affection for truth; for the former was a celestial church, but the latter a spiritual church. All the angels in the heavens are distinguished into celestial and spiritual. The celestial are they who are in affection for good, the spiritual are they who are in affection for truth; to the former the Lord appears as a sun, but to the latter as a moon (n. 1529–1531, 1838). The latter affection, that for truth, the Lord united to affection for good, which is to do good from the love of good, when He united the Human Essence to the Divine Essence. Hence by multiplying exceeding exceedingly, is signified the fruitfulness of truth from good to infinity.

1998. Verse 3. *And Abram fell on his face; and*

God spake with him, saying. "Abram fell on his face" signifies adoration; "and God spake with him, saying," signifies a degree of perception. It is said "God," because the Lord is represented by the God Shaddai that Abram worshipped; also because truth is treated of, which was to be united to good.

1999. *Abram fell on his face.* That this signifies adoration, is evident without explanation. To fall upon the face was a rite of adoration in the Most Ancient Church, and thence of the Ancients, for the reason that the face signified the interiors, and the state of their humiliation was represented by falling upon the face; hence in the Jewish representative Church it became a solemn ceremony. True adoration, or humiliation of heart, carries with it prostration to the earth upon the face before the Lord, as a gesture naturally flowing from it. For in humiliation of heart there is an acknowledgment of one's self as being nothing but filthiness, and at the same time an acknowledgment of the Lord's infinite mercy towards that which is such; and when the mind is kept in these acknowledgments, the mind itself lets itself down toward hell, and prostrates the body; nor does it lift itself up before it is lifted up by the Lord. This is done in all true humiliation, with a perception of being lifted up by the Lord's mercy. Such was the humiliation of the men of the Most Ancient Church. But with adoration which is not from humiliation of the heart, the case is otherwise (see n. 1153). That the Lord adored and prayed to Jehovah His Father, is known from the Word in the Gospels; and this as if to one different from Himself, although Jehovah was in Him. But the state in which the Lord was at these times was His state of humiliation; and what this was, has been told in Part First; namely, that He was then in the human infirmity which was from the mother; but so far as He put off this and put on the Divine, He was in another state, which is called His state of glorifica-

tion. In the former state He adored Jehovah as one different from Himself, although in Himself; for, as has been said, His internal was Jehovah; but in the latter, that is, His state of glorification, He spoke with Jehovah as with
3 Himself, for He was Jehovah Himself. But how these things are cannot be comprehended, unless it be known what the internal is, and how the internal acts upon the external; and further, how the internal and the external are distinct from each other, and still are conjoined. This, however, may be illustrated by what is similar; namely, by the internal in man, and its influx and operation into the external with him. That man has an internal, an interior or rational, and an external, may be seen above (n. 1889, 1940). His internal is that from which man is man, and by which he is distinguished from brute animals. By this internal he lives a man after death, and to eternity; and by it he can be raised by the Lord among angels. It is the very first form from which a man becomes and is man. By this internal the Lord is united to man. The very heaven that is nearest to the Lord is of these human internals; but this, however, is above the inmost angelic heaven, and therefore these internals belong to the Lord Himself. Thus all the human race is most present under the eyes of the Lord; there is no distance in heaven, such as appears in the sublunary world, and still less above heaven (see what is said from experience, n. 1275, 1277).
4 These internals of men do not have life in themselves, but are forms recipient of the Lord's life. As far, then, as a man is in evil, as well actual as hereditary, he is so far separated from this internal which is the Lord's and with the Lord, and thus so far from the Lord; for though this internal is adjoined to the man and is inseparable from him, still however, so far as he recedes from the Lord, the man as it were separates himself from it (see n. 1594). But the separation is not an absolute sundering from it, for then the man could no longer live after death; but it is a

dissent and disagreement on the part of those faculties of his which are below, that is, of his rational and his external man. So far as there is dissent and disagreement, there is disjunction from the Lord; but so far as there is not dissent and disagreement, man is conjoined to the Lord through the internal. This is done so far as he is in love and charity, for love and charity conjoin. Thus it is with man. But the Lord's internal was Jehovah Himself; since 5 He was conceived from Jehovah, Who cannot be divided and be given to another, as is the case with a son conceived from a human father; for the Divine is not divisible, like the human, but it is and it remains one and the same. With this internal the Lord united the Human Essence; and because the Lord's internal was Jehovah, it was not a form recipient of life, as man's internal is, but it was life itself. His Human Essence also was likewise made life by the unition, on which account the Lord so often said that He is Life, as in John: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (v. 26); besides other passages in the same gospel (chap. i. 4; v. 21; vi. 33, 35, 48; xi. 25). So far, therefore, as the Lord was in the human which He received by inheritance from the mother, He appeared distinct from Jehovah and adored Jehovah as another, separate from Himself. But so far as the Lord put off this human, He was not distinct from Jehovah, but was one with Him. The former state, as has been said, was the Lord's state of humiliation; but the latter, His state of glorification.

2000. *And God spake with him, saying.* That this signifies a degree of perception, is evident from the signification of Jehovah's saying, which is to perceive (n. 1898, 1899). Here it signifies a degree of perception, because He was in a state of humiliation or adoration, in which He was more conjoined and united to Jehovah according to the degree of the humiliation; for humiliation carries this with it. That perceptions are more and more interior may be seen above (n. 1616).

2001. That it is said "God" because the Lord is represented by the God Shaddai that Abram worshipped, also because truth is treated of, which was to be united to good, is plain from what has been said before. In the Word the Lord is sometimes named Jehovah, sometimes Jehovah God, also the Lord Jehovah, and sometimes God, and this always for a hidden reason in the internal sense. Where love or good and the celestial church are treated of, He is called JEHOVAH, but when faith or truth and the spiritual church are treated of, He is called GOD, and this constantly; and the reason is, that the Lord's very *esse* is of love, and the *esse* which is from this is of faith (n. 709, 732). He is therefore called God here, because truth which is to be united to good is treated of. Another reason is this, that the Lord was willing to be represented by the God Shaddai that Abram worshipped, on which account the name God is retained in what follows; for in this chapter He is named Jehovah only once, and God several times (as in verses 7, 8, 15, 18, 19, 22, 23).

2002. Verse 4. *I, behold, My covenant is with thee, and thou shalt be the father of a multitude of nations.* "I, behold, My covenant is with thee" signifies the union of the Divine Essence with the Human Essence; "and thou shalt be the father of a multitude of nations" signifies the union of the Human Essence with the Divine Essence; that he would be the father, signifies that it would be from the Lord Himself; a multitude signifies truth; "nations" signifies the good from it.

2003. *I, behold, My covenant is with thee.* That this signifies the union of the Divine Essence with the Human Essence, is evident from the signification of a covenant, which is conjunction (see n. 665, 666, 1023, 1038); that here it is the union of the Divine Essence with the Human Essence, is plain from this signification, and from the internal sense of what precedes, and so from the words themselves "My covenant is with thee."

2004. *And thou shalt be the father of a multitude of nations.* That this signifies the union of the Human Essence with the Divine Essence, cannot be so evident from the explanation of the single words in their internal sense, unless they are viewed in a kind of general idea, by which this meaning is set forth. The internal sense is sometimes of such a character; and when it is so, it may be called more universal, because more remote. From the explanation of the several words there results this proximate sense, that from the Lord is all truth and all good; for, as will be said below, that he will be "the father" signifies that there will be from Him, that is, from the Lord; "multitude" signifies truth, and "of nations" the good from it. But because these, namely, truth and good, are the things by which the Lord united the Human Essence to the Divine Essence, there arises from this that more universal and more remote sense. Angels perceive these words in this way, and they have at the same time a perception of reciprocal union, namely, of the Lord's Divine Essence with the Human, and of the Human with the Divine; for, as was said, "I, My covenant is with thee" signifies the union of the Divine Essence with the Human Essence, and consequently the words now under consideration signify the union of the Human Essence with the Divine Essence. That the union was effected reciprocally 2
is an arcanum which has not yet been disclosed, and it is such an arcanum that it can scarcely be explained to the apprehension; for no one yet knows what influx is, and without a knowledge of influx, no idea at all can be had of reciprocal union. Yet it may in some measure be illustrated from the influx with man; for with man, too, there is a reciprocal conjunction. From the Lord, through man's internal (treated of just above, n. 1999), life continually flows into man's rational, and through this into his external, and indeed into his knowledges, external and internal; and not only adapts them to receive life, but also

arranges them into order, and so enables man to think and at last to be rational. This is the conjunction of the Lord with man; without which man could not think at all, still less be rational. This may be plain to every one from the fact that there are in man's thought numberless arcana of science and of analytical art, so many that they cannot be explored to eternity, which do not flow in through the senses or through the external man, but through the internal. But man on his part, by means of knowledges external and internal, goes to meet this life which is from
3 the Lord; and so he reciprocally conjoins himself. But as regards the union of the Lord's Divine Essence with His Human Essence, and of His Human Essence with His Divine Essence, this is infinitely more; for the Lord's internal was Jehovah Himself and thus life itself; but man's internal is not the Lord and thus not life, but a recipient of life. There was union of the Lord with Jehovah; while of man with the Lord there is not union, but conjunction. The Lord united Himself to Jehovah by His own power, and He therefore also became Justice; man by no means conjoins himself by his own power, but by the Lord's; so that the Lord conjoins man to Himself. It is this reciprocal union that is meant by the Lord, where He attributes His own to the Father, and the Father's to Himself; as in John: Jesus said, *He that believeth on Me, believeth not on Me, but on Him That sent me. . . . I am come a light into the world, that whosoever believeth on Me may not abide in the darkness* (xii. 44–46); in which words lie hidden the deepest arcana, and indeed those that concern the union of good with truth, and of truth with good; or what is the same, those concerning the union of the Divine Essence with the Human Essence, and of the Human Essence with the Divine Essence; and therefore He says, *He that believeth on Me, believeth not on Me, but on Him That sent Me;* and then almost immediately says, *Whosoever believeth on Me;* with words between, relating

to that union: *He that seeth Me seeth Him That sent Me.* Again in the same gospel: *The words that I speak unto* 4
you I speak not from Myself; the Father that abideth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me. . . . Verily I say unto you, He that believeth on Me, the works that I do . . . (xiv. 10–12). In these words are the same arcana, that is, concerning the union of good with truth, and of truth with good; or, what is the same, of the Lord's Divine Essence with His Human Essence, and of His Human Essence with His Divine Essence; and He therefore says, *The words that I speak unto you I speak not from Myself; the Father That is in Me doeth the works;* and then He almost immediately says, *The works that I do;* and here, as before, there are intervening words concerning the union: *I am in the Father, and the Father in Me.* This is the mystical union of which many speak. From this it is evident that 5
the Lord was not another than the Father, although He spoke of the Father as of another, and this on account of the reciprocal union which was to be effected and which was effected; for He so many times says openly that He is one with the Father, as in the passages just cited: *He that seeth Me seeth Him That sent Me* (John xii. 45). Also, *The Father That abideth in Me. . . . Believe Me that I am in the Father, and the Father in Me* (John xiv. 10, 11). And in the same: *If ye had known Me, ye would have known My Father also* (viii. 19). And again: *If ye had known Me, ye would have known My Father also; and henceforth ye have known Him, and have seen Him. Philip saith unto Him, Lord, show us the Father. . . . Jesus saith unto him, Am I so long time with you, and dost thou not know Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in Me?* (xiv. 7–10). And again: *I and the Father are one* (x. 30). Hence it is that in heaven they

know no other Father than the Lord, because the Father is in Him, and He is one with the Father; and when they see Him, they see the Father, as He says (see n. 15).

2005. That He would be the Father, signifies that it would be from the Lord Himself, is evident from what has just been said of the Father, namely, that whatever was from the Father was from Him, because they were one. Every man's internal is from his father, and his external from his mother; or what is the same thing, the soul itself is from the father, and the body with which the soul is clothed is from the mother. The soul and the body together still make a one; for the soul is the body's, and the body is the soul's; they are therefore inseparable. The Lord's internal was from the Father, and thus was the Father Himself. Hence it is that the Lord says that the Father is in Him, and also, *I am in the Father and the Father in Me;* also, *He that seeth Me seeth the Father;* and again, *I and the Father are one;* as may be seen in the passages cited above. He is also called Father in the Word of the Old Testament; as in Isaiah: *Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, God, Mighty, Father of Eternity, Prince of Peace* (ix. 6). It is evident to every one that the Child born to us and the Son given to us is the Lord, Who is called "Father of Eternity." Again in Isaiah: *Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us. Thou, O Jehovah, art our Father, our Redeemer; from eternity is Thy name* (lxiii. 16); where also it is the Lord Who is called Jehovah our Father, for there is no other Redeemer. In Malachi: *Have we not all one Father? Hath not one God created us?* (ii. 10). To create stands for to regenerate (as shown in Part First, n. 16, 88, 472). And besides, the Lord is everywhere meant by Jehovah in the Word of the Old Testament, because all the rites of the church represented

Him, and all things in the Word regard Him in the internal sense.

2006. That "a multitude" signifies truth, is evident from the signification of multitude as truth, explained before (n. 1941); and from the signification of being multiplied, as predicated of truth (see n. 43, 55, 913, 983).

2007. "Of nations."—That this signifies the good therefrom, is evident from the signification of nations as good (explained in Part First, n. 1159, 1258–1260, 1416, 1849).

2008. Verse 5. *And thy name shall no more be called Abram; and thy name shall be Abraham, for the father of a multitude of nations have I made thee.* "Thy name shall no more be called Abram" signifies that He will put off the human; "and thy name shall be Abraham" signifies that He will put on the Divine; "for the father of a multitude of nations have I made thee" signifies here, as before, that all truth and the good therefrom are from Him.

2009. *Thy name shall no more be called Abram, and thy name shall be Abraham.* That "thy name shall no more be called Abram" signifies that He will put off the human, and that "thy name shall be Abraham" signifies that He will put on the Divine, is evident from the signification of name, also from the signification of Abram, and then of Abraham. In the Word, when it is said "Thy name shall be," it signifies the quality, or that one will be such; as is evident from what has been adduced in Part First (n. 144, 145, 1754). And because the name signifies the quality, the name comprehends in one complex whatever is in the man. For no attention is paid in heaven to any one's name; but when one is named, or when the word name is spoken, there comes up the idea of one's quality, or of all things which are his, are with him, and are in him; hence a name in the Word signifies the quality. That this may be evident to the understanding, several confirmatory pas-

sages will be adduced from the Word. As in the Benediction in Moses: *Jehovah bless thee, and keep thee; Jehovah make His face to shine upon thee and be gracious unto thee; Jehovah lift up His countenance upon thee and give thee peace. So shall they put My name upon the sons of Israel* (Num. vi. 24–27). From this it is plain what a name is, and what it is to put the name of Jehovah upon the sons of Israel, namely, that Jehovah blesses, keeps, enlightens, is gracious, gives peace; and thus that Jehovah
2 or the Lord is such. In the Decalogue: *Thou shalt not take the name of . . . thy God in vain; for Jehovah will not hold him guiltless who taketh His name in vain* (Exod. xx. 7; Deut. v. 11): where to take the name of God in vain does not signify the name, but whatever is from Him, and thus whatever belongs to His worship, which is not to be despised, still less blasphemed, and contaminated with what is filthy. In the Lord's Prayer: *Hallowed be Thy name; Thy kingdom come; Thy will be done, as in heaven so upon the earth* (Luke xi. 2.); here also by name is not meant the name, but all things of love and faith; for they are God's or the Lord's, and are from Him. Because these are holy, the Lord's kingdom comes and His will is done on earth as in the heavens when they are held as
3 holy. That such things are signified by the name, is evident from all the passages in the Word of the Old and New Testaments, wherever it is mentioned. As in Isaiah: *In that day shall ye say, Confess to Jehovah, call upon His name, make known His doings among the peoples, make mention that His name is exalted* (xii. 4); where to call upon the name of Jehovah, and to make mention that His name is exalted, does not at all mean to place worship in the name, or to believe that Jehovah is invoked by using His name, but by knowing His quality, and thus by means of whatever is from Him. In the same: *Therefore honor ye Jehovah in the Urim; the name of Jehovah the God of Israel in the isles of the sea* (xxiv. 15); where to honor

Jehovah in the Urim, is to honor Him from the holy things of love; and to honor the name of Jehovah the God of Israel in the isles of the sea, is to honor Him from the holy things of faith. In the same: *O Jehovah our* 4
God . . . only in Thee will we make mention of Thy name (xxvi. 13). And again: *I will raise up one from the north, and he shall come; from the rising of the sun, he shall call upon My name* (xli. 25); where to make mention of the name of Jehovah, and to call upon His name, means to worship from the good of love and the truths of faith. They who are from the north are those that are out of the church, and ignorant of the name of Jehovah, who still call upon His name when they live in mutual charity and adore as Deity the Creator of the universe; for the calling upon Jehovah consists in worship and the quality of it, and not in the name. That the Lord is present with the gentiles also, may be seen above (n. 932, 1032, 1059). In the same: *The gentiles shall see** 5
thy justice, and all kings thy glory; and thou shalt be called by a new name which the mouth of Jehovah shall name (lxii. 2); where "thou shalt be called by a new name," means to become another person, that is, to be created anew or regenerated, and thus to be such. In Micah: *All the peoples will walk every one in the name of his god, and we will walk in the name of Jehovah our God for ever and ever* (iv. 5); to walk in the name of his god, plainly stands for profane worship; and to walk in the name of Jehovah for true worship. In Malachi: *From the rising of the sun and even to its going down, My name shall be great among the gentiles; and in every place incense is offered unto My name, and a clean offering; for My name shall be great among the gentiles* (i. 11). Here by name is not signified the name, but the worship; which is the quality of Jehovah or the Lord, by reason of which

* *Viderunt;* probably a misprint for *videbunt*, as T. C. R. 782.

6 He wills to be adored. In Moses: *The place which Jehovah your God shall choose out of all the tribes to put His name there . . . and to cause His name to dwell there, thither shall ye bring all that I command you* (Deut. xii. 5, 11, 14; xvi. 2, 6, 11); where also by putting His name, and making His name dwell there, the name is not signified, but the worship, and thus the nature of Jehovah or the Lord, by reason of which He is to be worshipped. His nature is the good of love and the truth of faith; and the name of Jehovah dwells with those who are in these. In Jeremiah: *Go ye unto My place which was in Shiloh, where I caused My name to dwell at the first* (vii. 12). Here in like manner it stands for worship, and thus for the doctrine of true faith. That Jehovah does not dwell with him who merely knows and speaks His name, may be evident to every one; for the name alone, without an idea and a knowledge of what He is, and a belief in this, is a mere word. Hence it is plain that the name is the nature,
7 and an acquaintance with the nature. In Moses: *At that time Jehovah separated the tribe of Levi . . . to minister unto Him, and to bless in His name* (Deut. x. 8); where to bless in the name of Jehovah is not to bless by the name, but by the things which are included in the name of Jehovah, spoken of above. In Jeremiah: *This is His name whereby they shall call Him, Jehovah our Justice* (xxiii. 6). Here the name stands for Justice, which is the nature of the Lord Who is treated of. In Isaiah: *Jehovah hath called Me from the womb, from the bowels of My mother hath He made mention of* My name* (xlix. 1). Here, too, the Lord is treated of; to make mention of His name is to instruct as to His nature. That the quality is signified by the name is still more clearly manifest in John,
8 in the Apocalypse: *Thou hast a few names in Sardis*

* *Et memorare fecit Nomen meum;* but elsewhere, *meminit Nominis mei;* as n. 3305.

which did not defile their garments; and they shall walk with Me in white, for they are worthy. He that overcometh shall be clothed in white garments, and I will not blot his name out of the book of life: and I will confess his name before My Father and before the angels. . . . He that overcometh . . . I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My God, and My new name (iii. 4, 5, 12). That the name here is not the name, but that it is the quality is plainly evident; the name in the book of life is nothing else; and the quality is also meant by confessing his name before the Father, and by writing upon him the name of God, and of the city, and the new name; and the same is true of the names which are said elsewhere to be written in the book of life, and in heaven (Apoc. xiii. 8; xvii. 8; Luke x. 20). In heaven it is solely by the quality that any one 9
is known from another; and this is expressed by the name in the sense of the letter; as may also be evident to every one from the consideration that on earth whoever is named is presented in another's idea as he is, by which idea he is known and distinguished from others. In the other life the ideas remain, but the names perish; and still more so with the angels. Hence it is that in the internal sense the name is the quality, or to know one's quality. In the Apocalypse, again: Upon the head of Him Who sat upon the white horse were *many diadems; and He hath a name written which no one knoweth but He Himself. He was clothed in a garment dipped in blood; and His name is called the Word of God* (xix. 12, 13). That the name here is the Word of God, and thus is the quality of Him That sat upon the white horse, is said in plain words. That 10
the name of Jehovah is to know His quality, namely, that He is all the good of love and all the truth of faith, is clearly evident from the Lord's words: *O just Father . . . I have known Thee, and these also have known that Thou*

hast sent Me; for I have made known unto them Thy name, and will make it known; that the love wherewith Thou hast loved Me may be in them, and I in them (John
11 xvii. 25, 26). And that the name of God or the Lord is all the doctrine of faith concerning love and charity, which is signified by believing in His name, is evident from these words in the same gospel: *As many as received Him, to them gave He the power to be sons of God, to them that believe on His name* (i. 12). *If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments* (xiv. 13–15). *Whatsoever ye shall ask of the Father in My name, He giveth you. These things I command you, that ye love one another* (xv. 16, 17). In Matthew: *Where two or three are gathered together in My name, there am I in the midst of them* (xviii. 20). By those who are gathered together in the name of the Lord are here signified those who are in the doctrine of faith concerning love and charity, and thus who are in love and charity. In the same gospel: *Ye shall be hated of all nations for My name's sake* (x. 22; xxiv. 9, 10; Mark xiii. 10); where "for My name's sake" plainly means for
12 the sake of His doctrine. That the name itself does nothing, but that all is done by that which the name involves, namely, the all of charity and faith, is clearly evident from these words in Matthew: *Have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? But then will I profess unto them, I never knew you; depart from Me, ye that work iniquity* (vii. 22, 23). Hence it is evident that they who place worship in a name, as the Jews in the name of Jehovah, and Christians in the name of the Lord, are not on that account the more worthy, because the name avails nothing; but that they should be such as the Lord commanded, for this is to believe on His name; and further, that its being said that there is no salvation in any other name than the Lord's, means that there is none in

any other doctrine; that is, in no other than mutual love, which is the true doctrine of faith; and thus in no other than the Lord, because all love and thence all faith are from Him alone.

2010. Since therefore the name signifies the quality and to know what one's quality is, it may be evident what is signified by the words in this verse, namely, "Thy name shall no more be called Abram, and thy name shall be Abraham;" namely, that he was not to be such in quality as in the past, but such as he was about to be. That Abram served other gods and worshipped the god Shaddai, was shown above (n. 1992). But because he was to represent the Lord, and indeed His internal man, and thus the Celestial of His Love, his former quality was to be blotted out; that is, the name Abram was to be changed in character so that the Lord could be represented by it. Therefore the letter H was taken from the name of Jehovah — which letter is the only one in the name of Jehovah that involves the Divine, and which signifies I AM, or TO BE — and was inserted in his name, and he was called Abraham. The case is similar with Sarai, spoken of in what follows; to whose name the same letter was also added and she was called Sarah. It may be evident likewise from this, that Abraham in the internal sense of the Word represents Jehovah or the Lord. But it is to be known that in 2 representations it matters not what a man's quality is; for in them no attention is paid to the person, but to the thing which he represents, as was said and shown before (n. 665, 1097 at the end, 1361). The signification of those words in the internal sense is, therefore, that the Lord will put off the human and will put on the Divine; which also is in a series with what goes before, and likewise with what follows; for a promise is now made concerning the son Isaac, by whom was to be represented the Lord's Divine rational.

2011. *For the father of a multitude of nations have I*

made thee. That this signifies, here as before, that all truth and the good therefrom are from Him, is evident from the signification of his being "the father," as denoting that they are from Him; from the signification of "a multitude," as being truth; and also from that of "nations," as the good therefrom (concerning which see above, n. 2005–2007). That these same words, in a more universal or more remote sense, signify the union of the Lord's Human Essence with His Divine Essence, may be seen above (n. 2004); for the union of the Lord's Human Essence with His Divine Essence is like that of truth with good, and the union of His Divine Essence with His Human Essence like that of good with truth, which is reciprocal. In the Lord, indeed, it was Truth itself which united itself to Good, and Good which united itself to truth; for the Infinite Divine can only be called Good itself and Truth itself. The human mind is therefore in no fallacy when it thinks that the Lord is Good itself and Truth itself.

2012. Verse 6. *And I will make thee fruitful exceeding exceedingly, and I will make thee nations, and kings shall go forth from thee.* "I will make thee fruitful exceeding exceedingly" signifies the fruitfulness of good to infinitude; "and I will make thee nations" signifies that all good is from Him; "and kings shall go forth from thee" signifies that from Him is all truth.

2013. *I will make thee fruitful exceeding exceedingly.* That this signifies the fruitfulness of good to infinitude, is evident from the signification of being made fruitful, as being predicated of good (explained before, n. 43, 55, 913, 983); and because it is said "exceeding exceedingly," and the Lord is treated of, it signifies fruitfulness to infinitude.

2014. *I will make thee nations.* That this signifies that all good is from Him, is evident from the signification of

nations in its genuine and primitive sense, as good (spoken of in Part First, n. 1259, 1260, 1416, 1849).

2015. *Kings shall go forth from thee.* That this signifies that all truth is from Him, is evident from the signification of a king, in both the historical and the prophetic Word, as truth, which was stated above (n. 1672), but has not yet been fully shown. From the signification of nations as good, and from the signification of kings as truth, it may be evident what the internal sense of the Word is, and also how remote it is from the sense of the letter. He who reads the Word, especially the historical portion, has no other belief than that the nations there are nations, and the kings there kings, and thus that the nations and the kings are treated of in the very Word itself. But the idea of nations, as well as of kings, altogether perishes when it is received by the angels; and good and truth succeed in their place. This cannot but appear as strange and indeed a paradox, but still it is really so. It may also be evident to every one from considering that if, in the Word, nations were signified by the nations, and kings by the kings, the Word of the Lord would then hardly involve more than any other history, or any other writing, and thus would be worldly; when yet there is nothing in the Word that is not Divine, and thus celestial and spiritual. Only take as an example what 2 is said in this verse, that Abraham would be made fruitful and be made nations, and that kings should go forth from him; what is this but a merely worldly matter, and in no respect heavenly? For in these things there is only the glory of the world, which is nothing at all in heaven; but if it is the Word of the Lord, there must be the glory of heaven, and none of the world's glory in it. Therefore the sense of the letter is altogether obliterated and vanishes when it passes into heaven; and it is so purified that nothing that is worldly is intermingled. For by Abraham is not meant Abraham, but the Lord; by his being made fruitful is not meant that his posterity should increase exceedingly,

but that the good of the Lord's Human Essence should increase to infinitude; by the nations are not meant nations, but good; and by the kings, not kings but truth. But the history according to the sense of the letter still remains true; for it is true that it was so said to Abraham; also that he was made thus fruitful, and that there were nations
3 from him and kings. That kings signify truth, may be evident from the passages which now follow. In Isaiah: *Strangers shall build up thy walls, and their kings shall minister unto thee. . . . Thou shalt suck the milk of the nations, and the breast of kings shalt thou suck* (lx. 10, 16). What it is to suck the milk of nations and the breast of kings, is by no means plain from the letter, but it is from the internal sense, in which it is to be gifted with good and instructed in truth. In Jeremiah: *There shall enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses* (xviii. 25; xxii. 4). To ride in chariots and on horses is a prophetical saying, signifying an abundance of intellectual things, as may be evident from very many passages in the Prophets; and thus by kings entering in by the gates of the city is signified in the internal sense that they should be imbued with truths of faith. This is the heavenly sense of the Word, into which
4 the worldly literal sense passes. Again, in the same prophet: *Jehovah . . . hath despised in the indignation of His anger the king and the priest. . . . The gates of Zion have sunk into the earth; He hath destroyed and broken her bars; her king and her princes are among the nations; the law is not* (Sam. ii. 6, 9); "the king" here stands for the truth of faith; "the priest" for the good of charity; "Zion" for the church which is destroyed, and whose bars are broken; hence "the king and the princes are among the nations," that is, truth and the things which are of truth they will banish to such an extent that there will be no law, that is, nothing of the doctrine of faith. In Isaiah: *Before the Child shall know to refuse the evil and choose the good, the*

ground shall be forsaken, in which thou loathest at the presence of her two kings (vii. 16); where the Lord's coming is treated of; the ground which shall be forsaken stands for faith, of which there would then be none, and the kings for its truths, which would be loathed. In the same prophet: 5 *I will lift up My hand to the nations, and set up My ensign to the peoples; and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulder: and kings shall be thy nursing-fathers and their queens thy nursing-mothers* (xlix. 22, 23). The nations and the daughters stand for good, and the peoples and the sons for truths, as shown in Part First, where it may be seen that nations stand for good (n. 1259, 1260, 1416, 1849); and that daughters have a similar signification (n. 489–491); also that peoples stand for truths (n. 1259, 1260); and that sons have a similar signification. Kings therefore stand for truths in general, by which they will be nourished, and their queens for the good from which they will be nursed; whether you say good and truth, or say those who are in good and truth, it is the same. Again in the same prophet: *He shall* 6 *sprinkle many nations, kings shall shut their mouths . . . for that which was* [*not*] *told them have they seen; and that which they did not hear have they understood* (lii. 15). Here the Lord's coming is spoken of; the nations stand for those who are affected by good; and kings for those who are affected by truth. In David: *Now, O ye kings, be intelligent; be instructed, ye judges of the earth; serve Jehovah with fear, and exult with trembling. Kiss the Son, lest He be angry, and ye perish in the way* (Ps. ii. 10–12). Kings stand for those who are in truths; and from truths they are often called the "king's sons." "The Son" here stands for the Lord, Who is here called "the Son," because He is the truth itself, and all truth is from Him. In John: 7 *They shall sing a new song, Worthy art Thou to take the book, and to open the seals thereof. . . . Thou hast made us unto our God kings and priests, that we may reign upon the*

earth (Apoc. v. 9, 10); where they who are in truths are called kings. The Lord also calls them "the sons of the kingdom" in Matthew: *He that soweth the good seed is the Son of Man; the field is the world; the . . . seed are the sons of the kingdom, and the tares are the sons of the evil one* (xiii. 37, 38). In John: *The sixth angel poured out his vial upon the great river, the Euphrates; and the water thereof was dried up, that the way of the kings that are from the sun-rising might be made ready* (Apoc. xvi. 12). That by the Euphrates is not meant the Euphrates, nor by "the kings from the sun-rising" any kings therefrom, is evident; what is meant by the Euphrates may be seen above (n. 120, 1585, 1866). It is hence plain what "the way of the kings that are from the sun-rising" means, namely, the
8 truths of faith that are from the good things of love. In the same: *The nations which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it* (Apoc. xxi. 24); where the nations stand for those who are in good, and the kings of the earth for those who are in truth; which also flows clearly from this, that the words there are prophetic, and not historical. In the same: *With the great harlot that sitteth upon many waters . . . the kings of the earth committed whoredom, and [they that dwell in the earth] were made drunken with the wine of her whoredom* (Apoc. xvii. 1, 2). And again: *Babylon hath made all the nations drink of the wine . . . of her whoredom, and the kings of the earth have committed whoredom with her* (Apoc. xviii. 3, 9). Here in like manner it is evident that kings are not meant by "the kings of the earth"; for the falsification and adulteration of the doctrine of faith, that is, of truth, is treated of, and this is the whoredom; "the kings of the earth" stand for
9 the truths which are falsified and adulterated. In the same: *The ten horns which thou sawest are ten kings, that have received no kingdom as yet, but they receive authority as kings with the beast for one hour. These shall*

have one mind, and shall give their power and authority to the beast (Apoc. xvii. 12, 13); that the kings here are not kings, is also plain to every one; for if so taken it would be wholly unintelligible that the ten kings should receive authority as kings one hour. So too in another passage: *I saw the beast and the kings of the earth and their armies gathered together to make war with him that sat upon the horse, and with his army* (Apoc. xix. 19). That "he that sat upon the horse" is "the Word of God," is plainly said (verse 13); and against this the kings of the earth are said to have been gathered together. "The beast" stands for the good things of love, profaned, and "the kings" stand for the truths of faith, adulterated; these are called "the kings of the earth" because they are within the church; that the earth is the church may be seen above (n. 662, 1066, 1067, 1262). The white horse stands for the understanding of truth; and he that sat upon the horse, for the Word. This meaning is still more manifest in Daniel (chapter xi.), where the war between "the king of the south" and "the king of the north" is treated of; by which terms the truths and falsities which contended are signified; here, too, the combats are described in the historical form by war. Because a king signifies truth, it may be evident what is meant in the internal sense when the Lord is called a King and also a Priest; and also what it was in the Lord that was represented by kings, and what by priests. Kings represented His Divine truth, and priests His Divine good. All the laws of order by which the Lord governs the universe as King, are truth; but all the laws by which He governs the universe as Priest, and by which also He rules truths themselves, are good; for government from truth alone would condemn every one to hell; but government from good lifts him out thence and raises him up into heaven (see n. 1728). Because these two with the Lord are conjoined, they were also represented of old by royalty conjoined to priesthood;

as with Melchizedek, who was king of Salem and at the same time priest to God Most High (Gen. xiv. 18); and afterwards with the Jews, among whom the representative church was instituted in its form, by judges and priests and
11 afterwards by kings. But as the kings would represent truths, which ought not to have command, for the reason, as was said, that they condemn, therefore the desire to have kings was so displeasing that they were denounced, and the nature of truth viewed in itself was described by the manner of the king (1 Sam. viii. 11–18); and at an earlier day it was commanded by Moses (Deut. xvii. 14–18) that they should choose genuine truth which is from good, and not spurious; also that they should not defile that by reasonings and external knowledge. This is what is involved in the direction concerning a king, as given in Moses in the place just cited; which no one can see from the sense of the letter, but still it is plain from the particulars in the internal sense; and hence it is plain that nothing else than truth was represented and signified by a king and by royalty.

2016. As regards the truth that all good and the truth thence are from the Lord, this is a constant verity. The angels are in the perception of it to such a degree that they perceive that so far as anything is from the Lord it is good and true, and that so far as it is from themselves it is evil and false. They also confess this before souls newly arrived, and before spirits who are in doubt; yea, still further, they confess that it is the Lord Who withholds them from the evil and falsity of their own, and Who keeps them in good and truth. The very withholding and the influx also are perceptible to them (see n. 1614). But as to man's belief that he does good from himself and thinks truth from himself, this is the appearance because he is in a state of no perception, and in a state of the greatest obscurity as to influx; and therefore he draws his conclusion from the appearance, and indeed from fallacy;

from which he does not suffer himself to be withdrawn, so long as he gives credit to nothing but the senses, and so long as he reasons from them whether it be so. But although this is the case, man nevertheless ought still to do good and to think truth as from himself; for in no other way can he be reformed and regenerated. The reason of this may be seen above (n. 1937, 1947). This 2 verse treats of the Lord's Human Essence, which was to be united to the Divine Essence; and that all good and truth would come to man thus from His Divine Essence by His Human Essence, is a Divine arcanum which few believe, because they do not comprehend; for they think that the Divine good is able to reach to man without the Lord's Human united to the Divine; but that this cannot be done, has been already shown in a few words (n. 1676, 1990), to this effect, that man has removed himself so far from the Supreme Divine, by the cupidities in which he has immersed himself and by the falsities with which he has blinded himself, that there would have been no influx at all of the Lord into the rational part of his mind except through the Human which the Lord united in Himself to the Divine. Through His Human, communication has been effected; for so the Supreme Divine could come to man. This the Lord says openly in many places; for He says that He is the way, and that no one cometh to the Father but by Him. This then is what is here affirmed, that from Him, namely, from the Human united to the Divine, is all good and all truth.

2017. Verse 7. *And I will establish My covenant between Me and thee and thy seed after thee unto their generations, for an everlasting covenant, to be for God to thee and to thy seed after thee.* "I will establish My covenant between Me and thee" signifies union; "and thy seed after thee" signifies conjunction with those who have faith in Him; "unto their generations" signifies those things which are of faith; "for an everlasting covenant" signifies

conjunction with these; "to be for God to thee" signifies the Lord's Divine in Himself; "and to thy seed after thee" signifies the Divine from this, with those who have faith in Him.

2018. *I will establish My covenant between Me and thee.* That this signifies union, is evident from the signification of a covenant, as being union (explained before, n. 665, 666, 1023, 1038); which union has been treated of in this chapter, and many times before; and it has been shown that Jehovah, Who here speaks, was in the Lord, because He was one with Him from first conception and from birth; for the Lord was conceived from Jehovah, and hence His internal was Jehovah. This was further illustrated by what is similar in man (n. 1999), namely, that his soul is one with his body, or his internal with his external, although they are distinct from each other; and sometimes so distinct that the one contends with the other; as is common in temptations, in which the internal reproves the external and wishes to reject the evil which is in it; and still they are conjoined, or are a one, because both soul and body belong to the same man. Take for example one whose thought differs from what he shows in his look, speaks with his mouth, and acts out by gesture. There is in him an interior which is at variance with the external, but still they are one; for the thought is the man's, as much as the external look, mouth, and gestures; and there is a union when the look, the speech of the lips, and the gestures accord with the thought. So much for illustration.

2019. *And thy seed after thee.* That this signifies conjunction with those who have faith in Him, is evident from the signification of seed, as faith (treated of, n. 1025, 1447, 1610); as also from the signification of "after thee," as being to follow. To walk after one is an expression that is often made use of in the Word (as Jer. vii. 6; viii. 2; Ezek. xx. 16; also Mark viii. 34; Luke

ix. 23; xiv. 27). In this passage, therefore, "thy seed after thee" signifies those who are in faith and follow Him; in the internal sense, who are born of Him.

2020. *Unto their generations.* That this signifies the things that are of faith is evident from the signification of generations, as the things which are generated and born from charity; that is, all the things of faith; or what is the same, all who are regenerated by the Lord, and thus in whom there is the faith of charity; which, by the Divine mercy of the Lord, will be treated of in what follows. That generations, and also births, are such things, in the internal sense, was shown in Part First (n. 613, 1041, 1145, 1330).

2021. *For an everlasting covenant.* That this signifies conjunction with these is evident from the signification of a covenant, as conjunction (explained before, n. 665, 666, 1023, 1038); and that it is with those who are called his seed, is evident from its immediately following, and that a covenant is spoken of the second time in this verse. The covenant first spoken of refers to the union of Jehovah with the Human Essence, and the second to the conjunction with them that are the seed. That a more distinct idea may be had of the union of the Lord's Divine Essence with His Human Essence, and of the Lord's conjunction with the human race by the faith of charity, it may be well here and in what follows to call the former *union*, but the latter *conjunction*. There was union of the Lord's Divine Essence with His Human Essence; but there is conjunction of the Lord with the human race, through the faith of charity; as is evident from this, that 2
Jehovah or the Lord is Life, Whose Human Essence also was made Life, as shown above, and there is union of Life with Life. Man however is not Life, but a recipient of life, as has also been shown before; and when Life flows into a recipient of life, there is conjunction; for it is adapted to the recipient as the active to the passive, or

as what is in itself alive to what is in itself dead, which thence lives. The principal and the instrumental, as they are termed, appear indeed to be conjoined as if they were one, but still they are not one; for the one is by itself, and the other is by itself; man does not live from himself, but the Lord out of mercy adjoins man to Himself and so makes him to live forever; and because they are thus distinct, it is called conjunction.

2022. *To be for God to thee.* That this signifies the Lord's Divine in Himself, is evident from what has been said above respecting the Lord's Divine Essence, that it was in Himself.

2023. *And to thy seed after thee.* That this signifies the Divine from this, with those who have faith in Him, is evident from the signification of seed, as the faith of charity (see n. 1025, 1447, 1610); and also from the signification of "after thee," as being to follow Him (explained just above, n. 2019). The Divine with those who have faith in the Lord is love and charity. By love is meant love to the Lord; by charity, love toward the neighbor. Love to the Lord can by no means be separated from love toward the neighbor; for the Lord's love is toward the whole human race, which He wishes to save eternally and to adjoin wholly to Himself, so that not one of them may perish. He, therefore, who has love to the Lord has the Lord's love, and so can do no otherwise than love his
2 neighbor. But they who are in love toward the neighbor are not all for that reason in love to the Lord, as, for example, the well-disposed gentiles who are in ignorance respecting the Lord, and with whom the Lord still is present in charity (as shown in Part First, n. 1032, 1059), and also others within the church; for love to the Lord is in a higher degree. They who have love to the Lord are celestial men, but they who have love toward the neighbor, or charity, are spiritual. The Most Ancient Church, which was before the flood and was celestial, was in love to the

Lord; but the Ancient Church, which was after the flood and was spiritual, was in love toward the neighbor or in charity. This distinction between love and charity will be observed, when they are mentioned hereafter.

2024. Verse 8. *And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be to them for God.* "I will give unto thee, and to thy seed after thee, the land of thy sojournings" signifies that the Lord by His own powers acquired to Himself all things, which are the land of the sojournings; "I will give unto thee" means that the things which are in the heavens and on the earth are His; "and to thy seed after thee" signifies that He would give them to those who should have faith in Him; "all the land of Canaan" signifies the heavenly kingdom; "for an everlasting possession" signifies to eternity; "and I will be to them for God" signifies that God is one.

2025. *I will give unto thee, and to thy seed after thee, the land of thy sojournings.* That this signifies that the Lord by His own powers acquired to Himself all things, which are the land of the sojournings, is evident from the signification of sojourning, as to be instructed (see n. 1463). And as a man acquires life to himself principally by instruction in external knowledges, doctrinals, and the knowledges of faith, therefore sojourning is life so acquired. In the application to the Lord, it is the life which He procured to Himself by knowledges, by the combats of temptations, and by victories in them; and as He procured it to Himself by His own powers, this is here signified by the land of the sojournings. That the Lord procured all 2
things to Himself by His own powers, and by His own powers united the Human Essence to the Divine Essence, and the Divine Essence to the Human Essence, and that He alone thus became Justice, is clearly evident in the Prophets; as in Isaiah: *Who is this that cometh from*

Edom . . . marching in the greatness of his strength? . . . I have trodden the winepress alone, and of the peoples there was no man with Me. . . . I looked around, and there was no one helping; and I was astonished, and there was no one upholding; therefore Mine arm brought salvation unto Me (lxiii. 1, 3, 5). Edom stands for the Lord's Human Essence; strength and arm, for power; that this was from His own is clearly said, in that "there was no man helping," "no man upholding," and that "His arm brought
3 salvation unto Him." In the same prophet: *He saw that there was no man, and He wondered that there was none to intercede; and His arm brought salvation unto Him, and His justice it upheld Him; and He put on justice as a coat of mail, and a helmet of salvation upon His head* (lix. 16, 17); meaning in like manner that this was by His own power, and that thus He became Justice. That the Lord is Justice is said in Daniel: *Seventy weeks are decreed . . . to purge away iniquity, and to bring in the justice of the ages, and to seal up vision and prophet, and to anoint the holy of holies* (ix. 24). Also in Jeremiah: *I will raise unto David a just Branch, and He shall reign as King, and shall act intelligently, and shall do judgment and justice in the land. In His days Judah shall be saved, and Israel shall dwell in confidence; and this is His name whereby they shall call Him, Jehovah our Justice* (xxiii. 5, 6; xxxiii. 15, 16). For this reason He is also called *the Habitation of Justice*, in Jeremiah (xxxi. 23; l. 7); and in
4 Isaiah (ix. 6), *Wonderful* and *Mighty*. Why the Lord so often attributes to the Father what is His, has been explained above (n. 1999, 2004); for Jehovah was in Him, and consequently in everything that was His. This can be illustrated by what is similar, though not equal, in man. A man's soul is in him; and as it is in him, it is in the least particulars belonging to him, that is in the least particulars of his thought, and in the least particulars of his action. Whatever has not his soul in it, is not his. The

Lord's soul was Life itself, or Being itself, which is Jehovah, for He was conceived from Jehovah; and thus this was in the least particulars belonging to Him; and as Life itself, or Being itself, which is Jehovah, was His, as the soul is man's, so what was Jehovah's was His. And this is what the Lord says, that He *is in the bosom of the Father* (John i. 18), and that *All things whatsoever the Father hath are His* (John xvi. 15; xvii. 10, 11). From good, which is Jehovah's, He united the Divine Essence to the Human Essence, and from truth He united the Human Essence to the Divine Essence; and thus each and all of Himself. Yea, His Human was left to itself, that He might fight of Himself against all the hells and overcome them; and as He had life in Himself which was His, as already said, He overcame them by His power and by His strength; and this also is clearly said in the Prophets, in the passages that have been cited. Hence then because He acquired all things to Himself by His own power, He became Justice, delivered the world of spirits from infernal genii and spirits, and so freed the human race from destruction — since the human race is ruled by spirits — and so redeemed it. For this reason He is so often called in the Word of the Old Testament the Deliverer and Redeemer, and the Saviour, which is the meaning of His name Jesus.

2026. That by *I will give unto thee* is meant that the things which are in the heavens and on the earth are His, follows from what has just been said. "I will give unto thee" in the sense of the letter means that God or Jehohah would give to the Lord; as it is also said in the Word of the Evangelists that the Father gave unto Him all things that are in heaven and on the earth. But in the internal sense, in which the truth itself is presented in its purity, it means that the Lord acquired them to Himself; because Jehovah was in Him, and in everything belonging to Him, as said already. This may be further illustrated by what is similar. It is as if the interior or rational man,

or the thought, should say that the corporeal would have rest or tranquillity if it would desist from doing this or that; then he that says this is the same man as he to whom it is said; for the rational belongs to the man, as well as the corporeal; and therefore when that is said,
2 this is understood. Moreover, that the things in the heavens and on the earth are the Lord's is evident from very many passages in the Word, both in the Old Testament, and also in the Evangelists (as Matt. xi. 27; Luke x. 22; John iii. 34, 35; xvii. 2; Matt. xxviii. 18); and from what has been shown in Part First (n. 458, 551, 552, 1607). And because the Lord rules the whole heaven, He also rules all things on earth; for they are so connected that He who rules one rules all. For on the heaven of angels depends the heaven of angelic spirits, on this the world of spirits, and on this again the human race. And in like manner on the heavens depend all things that are in the world and in nature; for without influx from the Lord through the heavens, nothing which is in nature and its three kingdoms would exist and endure (see n. 1632).

2027. That *to thy seed after thee* signifies that He would give them to those who should have faith in Him, is evident from the signification of seed, which is faith (see n. 1025, 1447, 1610), and indeed the faith of charity (see n. 379, 389, 654, 724, 809, 916, 1017, 1162, 1176, 1258). They who place merit in the acts of their lives have not the faith of charity, and thus are not the seed here meant; for thus they wish to be saved, not because of the Lord's justice, but because of their own. That there is no faith of charity in them, that is, no charity, is evident from this, that they prefer themselves to others, and thus regard themselves and not others, except so far as they are of service to them; and they either despise or hate those who are not willing to render them service. Thus by self-love they set at variance, and never unite; and so they destroy what is heavenly, namely, mutual love,

which gives heaven its stability; for heaven is in it, and all its consociation and unanimity subsist and consist in it; for whatever destroys unanimity in the other life is contrary to the order of heaven itself, and thus conspires to the destruction of the whole. Such are they who place merit in the acts of their lives, and claim justice to themselves. Of these there are many in the other life. They 2 sometimes shine in the face like little torches, but from an illusive fire that proceeds from self-justification, and in fact they are cold. They are sometimes seen discoursing and confirming self-merit from the literal sense of the Word, for they hate the truths which are of the internal sense (n. 1877). Their sphere is a sphere of self-regard, and is thus destructive of all ideas that do not look upon them as a sort of deity. The sphere of many of this sort together is so conflicting that there is nothing there but enmity and hostility; for when every one wishes the same thing, namely, to be served, he murders the others in his heart. Some of them are among those who say that they 3 have labored in the Lord's vineyard; whereas they have at the same time continually had in mind their own pre-eminence, glory, and honors, as well as gain; and even that they might become the greatest in heaven and be served by the angels, in heart despising others in comparison with themselves, and thus being imbued with no mutual love, in which heaven consists, but with the love of self, in which they place heaven; for they know not what heaven is. Respecting such see above (n. 450–452, 1594, 1679). These are of those who wish to be first, but become last (Matt. xix. 30; xx. 16; Mark x. 31); and who say that they prophesied by the name of the Lord, and did many wonderful works; but to whom it is said, *I knew you not* (Matt. vii. 22. 23). It is otherwise with those 4 who from simplicity of heart have supposed that they merit heaven, and have lived in charity; they have looked upon meriting heaven as something promised, and they

LIBRARY — LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO

easily acknowledge it to be of the Lord's mercy; for the life of charity carries this with it, charity itself loving all truth.

2028. *All the land of Canaan.* That this signifies the heavenly kingdom is evident from the signification of the land of Canaan, as being the heavenly kingdom, as explained before (n. 1413, 1437, 1607).

2029. *For an everlasting possession.* That this signifies eternity is evident without explanation. They are called possessors and also heirs, not from merit, but from mercy.

2030. *And I will be to them for God.* That this signifies that God is one, is evident because it is here treated of the Lord's Human Essence, that was to be united to His Divine Essence so that it would itself likewise become God; and thus "I will be to them for God" signifies in the internal sense that God is one.

2031. Verse 9. *And God said unto Abraham, And thou shalt keep My covenant, thou and thy seed after thee, unto their generations.* "God said unto Abraham" signifies perception; "And thou shalt keep My covenant" signifies still closer union; "thou and thy seed after thee" signifies that from Him there is conjunction with all who have faith in Him; "unto their generations" signifies the things which are of faith.

2032. *God said unto Abraham.* That this signifies perception is evident from the signification of God's saying, in the historic Word, as being to perceive (explained before, n. 1602, 1791, 1815, 1819, 1822).

2033. *Thou shalt keep My covenant.* That this signifies still closer union is evident from the signification of a covenant, as union and conjunction (treated of before, at verses 2, 4, and 7; also in Part First, n. 665, 666, 1023, 1038). The repeated mention of the covenant here, which has been spoken of so many times before, marks a closer union. In the historical sense, which relates to Abraham, nothing else can be said than that he is to keep the cove-

nant; but in the internal sense, in which the Lord is treated of, the history vanishes and the things that can be predicated of Him succeed in its place, which relate to a closer union. The unition of the Lord's Human Essence with His Divine Essence was not effected at once, but through the whole course of His life, from infancy to the last of His life in the world. Thus He ascended continually to glorification, that is, to union; which is what is said in John: Jesus said, *Father glorify Thy name. There came a voice from heaven, I have both glorified and will glorify again* (xii. 28). (See what was said above, n. 1690, 1864).

2034. *Thou and thy seed after thee.* That this signifies that from Him there is conjunction with all who have faith in Him, is evident from the signification of seed, as faith, spoken of several times before; and from the signification of "after thee" which is to follow Him (explained above, n. 2019). The union of the Divine Essence with the Human Essence, and of the Human Essence with the Divine Essence, was treated of in preceding verses; but here the conjunction of the Lord with those who believe in Him is treated of, and therefore there is a repetition of the word "thou"; for it is said, "Thou shalt keep My covenant, thou and thy seed;" and from this repetition of the words in connection with "seed" it is evident that conjunction is signified in the internal sense, and with those who are the seed, by which the faith of charity is signified, as above shown (n. 1025, 1447, 1510); and that faith is charity itself may be seen in Part First (n. 30–38, 379, 389, 654, 724, 809, 916, 1017, 1076, 1077, 1162, 1176, 1258, 1798, 1799, 1834, 1844). The Lord also when speaking 2
of His union with the Father, immediately speaks, and without a break, of His conjunction with the human race; for this was the purpose of the union. This is evident in John: *That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us. . . .*

The glory which Thou hast given Me I have given them; that they may be one, even as we are one; I in them, and Thou in Me; . . . for I have made known unto them Thy name, and will make it known; that the love wherewith Thou hast loved Me may be in them (xvii. 21, 22, 26); from which it is plain that the Lord in the union of Himself with the Father had in view the conjunction of Himself with the human race, and that He had this at heart, because it was His love; for all conjunction is
3 effected by love, love being conjunction itself. Again in the same gospel: *Because I live, ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments and keepeth them, he it is that loveth Me* (xiv. 19–21). From this likewise it is plain that the Lord in the union of His Human Essence with His Divine Essence, had in view the conjunction of Himself with the human race, and that this was His end and this His love; which was such that the salvation of the human race, seen in the union of Himself with His Father, was to Him the inmost joy. The means of conjunction is also here described, namely, to have and to do His precepts, and thus to love
4 the Lord. Again in the same: *Father, glorify Thy name. There came therefore a voice from heaven, I have both glorified and will glorify again. . . . Jesus said, This voice hath not come for My sake, but for your sakes. . . . But I, when I shall have been lifted up from the earth, will draw all after Me* (xii. 28, 30, 32). By glorification is meant union, as said before; and that in the union of Himself with the Father He looked to the conjunction of Himself with the human race, is plainly said in the words, "When I shall have been lifted up, I will draw all
5 after Me." That a conjunction of the Infinite or Supreme Divine with the human race was effected through the Lord's Human made Divine, and that this conjunction was the purpose of the Lord's coming into the world, is an

arcanum into which many inquire; and because they do not comprehend, they do not believe it; and as they do not believe for the reason that they do not comprehend, it becomes a stumbling-block to them. That this is so, I have learned from much experience with those who come into the other life. There are very many, almost the greater part of those who were men of talent in the world, who, when they only think that the Lord became Man and was like another in external form, that He suffered, and that nevertheless He rules the universe, at once fill the atmosphere with objections, because this was a stumbling-block to them in the life of the body; although they then divulged nothing about it and adored Him with outward sanctity. For in the other life the interiors lie open, and are made manifest by the sphere diffused from them — which is treated of in Part First (n. 1048, 1053, 1316, 1504). From this it is plainly perceived of what faith they were and what they thought concerning the Lord. Since this is so, it may be well to explain the 6
matter a little further. After all the celestial in man perished, that is, all love to God, so that there was no longer any will of good, the human race was then separated from the Divine; for nothing conjoins but love, and when this became nothing there was disjunction; and when there is disjunction, then destruction and extirpation follow. Therefore the promise was then made respecting the Lord's coming into the world, Who should unite the Human to the Divine, and by this union should conjoin the human race in Himself by the faith of love and charity. From the time of the first promise (spoken of in Genesis 7
iii. 15) through the faith of love for the Lord Who was coming, there was conjunction. But when there was no longer any faith of love remaining in the whole world, then the Lord came and united the Human Essence to the Divine Essence, so that they were altogether one, as He clearly says; and at the same time He taught the way of

truth, that every one who should believe in Him — that is, should love Him and the things which are of Him, and should be in His love which is love toward the whole human race, and thus toward the neighbor — should be
8 conjoined and be saved. When the Human was made Divine, and the Divine was made Human, in the Lord, there was then an influx of the Infinite or Supreme Divine with man, which could not otherwise have existed at all. By this also were dispersed the direful persuasions of falsity and the direful lusts for evil with which the world of spirits was filled, and with which it was continually filling from the souls arriving from the world; and they who were in those persuasions and lusts were cast into hell, and so were separated. Unless this had been done, the human race would have perished; for it is ruled by the Lord through spirits. Nor could they have been dispersed in any other way; for there was no operation of the Divine through rational things into those of internal sense in man, which are far below the Supreme Divine when not so united; not to mention still deeper arcana that cannot be explained to the comprehension of any man. See what was said above (n. 1676, 1990); that the Lord appears as the Sun in the heaven of the celestial angels, and as the Moon in the heaven of the spiritual; and that the Sun is the celestial of His love, and the Moon the spiritual of the love (n. 1053, 1521, 1529–1531); and that all things are under His view (n. 1274 at the end, 1277 at the end).

2035. *Unto their generations.* That this signifies the things which are of faith, is evident from the signification of generations and births, as the things which are of faith, as to which see above (n. 613, 1145, 1255, 1330); and that those which are of love and faith are related as by blood and marriage (n. 685, 917).

2036. Verse 10. *This is My covenant, which ye shall keep between Me and you, and thy seed after thee, that*

every male be circumcised unto you. "This is My covenant which ye shall keep between Me and you" signifies a token of the conjunction of all with the Lord; "and thy seed after thee" signifies those who have faith in Him; "that every male be circumcised unto you" signifies purity.

2037. *This is My covenant which ye shall keep between Me and you.* That this signifies a token of the conjunction of all with the Lord, is evident from the signification of a covenant, as conjunction, as explained before. That it is here the token of conjunction, is evident from the next verse, where it is called "a sign of a covenant": *Ye shall circumcise the flesh of your foreskin, and it shall be for a sign of a covenant between Me and you.* All the outward rites of the Church were signs of covenant, and were to be kept sacred, because inward things were signified by them. Circumcision, here treated of, was nothing but a representative and significative rite, which is explained in what follows. But still such rites in many 2 places in the Word are called the covenant, for the reason that outward things represented and signified inward. The inward things are of the covenant, because they conjoin; but the outward are not, except through the inward. The outward forms were only signs of the covenant, or tokens of the conjunction, by which they might call to mind inward things and so be conjoined by them. Respecting the signs of the covenant, see above (n. 1308). All the inward things which are of the covenant, or which conjoin, relate to love and charity, and proceed from love and charity; for on these two things, namely, loving God more than one's self, and loving the neighbor as one's self, "hang all the law and the prophets," that is, the whole doctrine of faith (Matt. xxii. 34–39; Mark xii. 28–35).

2038. *And thy seed after thee.* That this signifies those who have faith in Him, is evident from the signification of seed, which is the faith of charity, as explained before.

2039. *That every male be circumcised.* That this signifies purity, is evident from the representation and hence signification of circumcising, in the internal sense. Circumcision, or the cutting off of the foreskin, signifies nothing but the removal and wiping away of those things which impeded and defiled celestial love; which are the evils of lusts, especially the lusts of the love of self, and falsities from them. The reason of this signification is that the organs of generation, in both sexes, represent celestial love. There are loves of three kinds that constitute the celestial things of the Lord's kingdom; these are marriage love, love for infants, and the love for society or mutual love. Marriage love is the first of all, for the end of the greatest use is in it, namely, the propagation of the human race, and thence of the Lord's kingdom, of which it is the seminary. Love for children follows next, and is from this; and then the love for society, or mutual love. Whatever covers up, obstructs, and defiles these loves, is signified by the foreskin; and the cutting off of this, or circumcision, was therefore made representative; for so far as the evils of the lusts, and the falsities from them, are removed, the man is purified; and so far heavenly love can appear. How contrary to heavenly love and how filthy is the love of self, has been told and shown above (n. 760, 1307, 1308, 1321, 1594, 2045, 2057).
From what has now been said, it is clear that circumcision
2 in the internal sense signifies purity. That circumcision is only a sign of covenant, or of conjunction, may be plainly evident from considering that the circumcision of the foreskin amounts to nothing at all without the circumcision of the heart; and that it is the circumcision of the heart, or purification from those filthy loves, which is signified by it, as is plainly manifest from the following passages in the Word. In Moses: *Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul,*

that thou mayest live (Deut. xxx. 6); from which it is evident that to circumcise the heart is to be purified from filthy loves, that Jehovah God, or the Lord, may be loved with all the heart and with all the soul. In Jeremiah: 3
Break up your fallow ground, and sow not among thorns. Circumcise yourselves unto Jehovah, and take away the foreskin of your heart, O man of Judah and inhabitants of Jerusalem (iv. 3, 4). To circumcise one's self to Jehovah, and to remove the foreskin of the heart, is to remove such things as obstruct heavenly love; hence also it is evident that the circumcision of the heart is something interior, which is signified by the circumcision of the foreskin. In Moses: *Ye shall circumcise the foreskin of your heart, and shall no longer harden your neck. . . . He doeth judgment to the orphan and the widow, and loveth the stranger to give him food and raiment* (Deut. x. 16, 18); where also it is clear that to circumcise the foreskin of the heart is to be purified from the evils of filthy loves and from the falsities that are from them. Heavenly things of love are described by the works of charity, namely, by doing judgment to the orphan and the widow, and by loving the stranger to give him food and raiment. In Jere- 4
miah: *Behold, the days come . . . in which I will visit upon every one that is circumcised in the foreskin, upon Egypt, and upon Judah, and upon Edom, and upon the sons of Ammon, and upon Moab, and upon all that are trimmed at the corners, that dwell in the wilderness, for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart* (ix. 25, 26); from this also it is plain that circumcision is significative of purification; for they are called the "circumcised in the foreskin," but still the uncircumcised nations are named among the rest, even with the Jews, and Israel is said to be "uncircumcised in heart." So too in Moses: *If then their uncircumcised heart be humbled* (Lev. xxvi. 41). That 5
by the foreskin and by one that is uncircumcised is sig-

nified uncleanness, is evident in Isaiah: *Awake, awake, put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean* (lii. 1). By Zion is meant the celestial church, and by Jerusalem the spiritual church; into which what is uncircumcised, that is, the unclean, shall not enter.
6 That circumcision is a sign of covenant, or a token of conjunction, is clearly evident from this, that the like was represented by the fruits of trees, which also were to be circumcised. These are thus spoken of in Moses: *When ye shall have come into the land, and shall have planted all manner of trees for food, ye shall circumcise the foreskin thereof, its fruit; three years shall they be unto you as uncircumcised, it shall not be eaten; and in the fourth year all the fruit thereof shall be holiness for praises unto Jehovah* (Lev. xix. 23, 24). Fruits in like manner represent and signify charity, as may be evident from many passages in the Word; and thus their foreskin signifies the uncleanness which obstructs and contaminates charity.
7 What is wonderful, when the angels who are in heaven have the idea of purification from natural defilements, there is then represented very swiftly in the world of spirits, something like circumcision; for the ideas of angels pass into representatives in the world of spirits. In the Jewish Church there were certain representative rites which had their origin from this source, and there were also some that did not. Those with whom that quick circumcision was represented in the world of spirits, were wishing to be admitted into heaven; and before they were admitted, there was this representation. From this it may be evident why Joshua was commanded to circumcise the people, when, having passed over the Jordan, they were entering
8 the land of Canaan. The entrance of the people into the land of Canaan represented nothing else than the admission of the faithful into heaven; and for this reason circumci-

sion was commanded a second time, which is thus spoken of in Joshua: *Jehovah said unto Joshua, Make thee knives of flints, circumcise the sons of Israel the second time. And Joshua made him knives of flints, and circumcised the sons of Israel at the hill of the foreskins. . . . And Jehovah said unto Joshua, This day have I rolled away the reproach of Egypt from off you. And he called the name of that place Gilgal* [*Rolling-off*] (v. 2, 3, 9). The knives of flints signify the truths with which they were to be imbued, so that they might correct and disperse the filthy loves; for without knowledges of truth there is no purification. That a stone or flint signifies truths has been shown before, n. 643, 1298; and that a knife is predicated of the truths by which evils may be corrected, is evident from the Word.

2040. Verse 11. *And ye shall circumcise the flesh of your foreskin, and it shall be for a sign of a covenant between Me and you.* "Ye shall circumcise the flesh of your foreskin" signifies the removal of the love of self and the world; "and it shall be for a sign of a covenant between Me and you" signifies a representative and significative of purity.

2041. *Ye shall circumcise the flesh of your foreskin.* That this signifies the removal of the love of self and the world is evident from the representation and signification of circumcision, as purification from filthy loves, explained above (n. 2039); and from the signification of flesh, as what is man's own, treated of before (n. 999). That which is man's own is nothing but the love of self and the world, and thus all the cupidity that is from it; and how filthy this is, has been shown above, in Part First (n. 141, 150, 154, 210, 215, 694, 731, 874–876, 987, 1047). Because this of man's own which is to be removed is here signified, it is called "the flesh of the foreskin." There are two loves 2
so called, and their cupidities, which obstruct the influx of heavenly love from the Lord; for when these loves reign in the inner and the outer man and take possession thereof,

they then either reject or suffocate, and also pervert and contaminate, the inflowing heavenly love; for they are altogether contrary to heavenly love. That they are altogether contrary to it, will, by the Divine mercy of the Lord, be demonstrated in what follows. But so far as these loves are removed, heavenly love flowing in from the Lord begins to appear, and indeed to give light in the inner man; and so far he begins to see that he is in evil and falsity, and afterwards indeed that he is in uncleanness and filthiness, and at last that this is what was his own. They who are becoming regenerate are those with whom these loves are
3 being removed. There can also be a perception of this by the non-regenerate. When the cupidities of those loves are quiet in them, as sometimes occurs when they are in holy meditation, or when the cupidities are laid asleep, which happens when they are in misfortune, in sickness and disease, and especially at the moment of death, then, because bodily and worldly things are asleep, and as it were dead, they perceive something of heavenly light and of consolation from it. But with them there is not a removal of those cupidities, but only a lulling to sleep; for when they return into their former state, they at once
4 relapse into the same cupidities. With the evil, also, bodily and worldly things may be laid asleep, and they may then be elevated as it were into something heavenly; as sometimes takes place with souls in the other life, especially the newly arrived, who intensely desire to see the glory of the Lord, because they heard so much about heaven when they lived in the world. With such, those outward things are then put to sleep; and so they are carried away into the first heaven and enjoy their desire. But they cannot remain long; for there is only a quiescence of the bodily and worldly things, and not a removal of them, as there is with angels (concerning which, see n. 541, 542). It is to be known that heavenly love continually flows in from the Lord with man; and that there is nothing but the cupidi-

ties of those loves and the falsities from them, that obstructs and impedes, and causes man to be unable to receive it.

2042. *And it shall be for a sign of a covenant between Me and thee.* That this signifies a representative and significative of purity is evident from what has been shown just above (n. 2039), namely, that circumcision was nothing but a representative of purification from filthy loves. And as it was only an external rite which represented and signified something internal, it was not a covenant, but a sign of a covenant.

2043. Verse 12. *And a son of eight days shall be circumcised unto you, every male, throughout your generations, he that is born in the house, and he that is bought with silver from any stranger that is not of thy seed.* "A son of eight days" signifies the beginning of purification, whatever it may be; "shall be circumcised unto you" signifies the purification; "every male" signifies those who are in the truth of faith; "throughout your generations" signifies the things which are of faith; "he that is born in the house" signifies those who are celestial; "he that is bought with silver" signifies those who are spiritual, who are within the church; "from any stranger that is not of thy seed" signifies those who are out of the church.

2044. *And a son of eight days.* That this signifies the beginning of purification, whatever it may be, is evident from the signification of "the eighth day." "A week," which is seven days, signifies an entire period of any state or time, as of reformation, of regeneration, of temptation, both of man in particular, and of the church in general; thus a period, whether it be of a thousand years, or of a hundred, or of ten, or of as many days, hours, minutes, and so on, is called a week; this may be evident from the passages cited in Part First (n. 728). And as the eighth day is the first day of a new week, by it is signified any beginning whatever. Hence it is also evident that, as circumcision was itself a representative of purification, so also

was the time, namely, the eighth day; not that they then entered into a purer state and were therefore purified; but for the reason that, as "circumcision" signified purification, so "the eighth day" signified that this ought to be effected at all times, and thus always as from a new beginning.

2045. *Shall be circumcised unto you.* That this signifies purification is evident from the representation and signification of "circumcision," as purification from filthy loves, explained above (n. 2039). They who are in the loves of self and the world can by no means believe that they are in things so filthy and unclean as they actually are; for there is a certain pleasure and enjoyment which soothes, favors, and allures, and causes them to love that life, to prefer it to all other life, and so to think that there is nothing of evil in it; since whatever favors any one's love and the life that is from it, is believed to be good. Hence also the rational consents, and suggests falsities which confirm and cause such blindness that it is not seen at all what heavenly love is; and if it were seen, those who are in these loves would say in their hearts that it was something wretched, or nothing at all, or something like a phantasy that seizes the
2 mind, as in sickness. But that the life of the love of self and the world, with its pleasures and enjoyments, is filthy and unclean, may be evident to every one if he is willing to think from the rational faculty with which he is gifted. From the love of self are all the evils which destroy civil society. From it as from an unclean pit gush forth all hatreds, all revenge, all cruelties, and indeed all adulteries; for he who loves himself despises, or censures, or hates, all others who do not serve him, or do him honor, or favor him; and when he hates, he breathes nothing but revenge and cruelty, and this so far as he loves himself. Thus that love is destructive of society and of the human race. That it is such may be seen also from what is said of it in Part First (n. 693, 694, 760, 1307, 1308, 1321, 1506, 1594, 1691, 1862). That the love of self is most filthy in the other

life and directly opposite to mutual love in which heaven consists, by the Divine mercy of the Lord will also be told in what follows. And as hatred, revenge, cruelties, and 3 adulteries are from that love, from it are all things that are called sins, wickednesses, abominations, and profanations. When, therefore, it is in a man's rational mind and in the lusts and fantasies of his external man, the influx of heavenly love from the Lord is then continually repelled, perverted, and contaminated. It is like foul excrement, which dissipates and indeed defiles all sweet odor; it is like an object which turns the continually in-flowing rays of light into dark and repulsive colors; and it is like a tiger, or a serpent, which repels all fondling and kills with bite and poison those who offer him food; or like a vicious man who turns even the best intentions of others, and their very kindnesses, into what is blameworthy and malicious. Hence it is evident that those loves, of self and the world, are what are represented and signified by the foreskins, which were to be cut off.

2046. *Every male.* That this signifies those who are in the truth of faith, is evident from the signification of a male, as truth (concerning which, see n. 672, 749). The male, by which is signified the truth of faith, is named here because no one can be purified from those filthy loves but he who is in truth. From the truth he learns what is pure and what impure, and what is holy and what profane. Before he has learned this, there are no mediums into which and through which the heavenly love continually flowing in from the Lord can operate, as this cannot be received except in truths. Man, therefore, is reformed and regenerated by means of knowledges of truth, and this not until he has been imbued with them. Conscience itself is formed by means of truths of faith; for the conscience with which the regenerate man is gifted, is a conscience of what is true and right (see n. 977, 986 at the end, 1033, 1076, 1077). This also is the reason why blades of stone,

or knives of flint, as they are called, were employed in circumcising. That these signify truths may be seen above (n. 2039, at the end).

2047. *Throughout your generations.* That this signifies the things which are of faith, is evident from the signification of generations and births, as the things that are of faith (see n. 613, 1145, 1255, 2020, 2035).

2048. *He that is born in the house, and he that is bought with silver.* That "he that is born in the house" signifies those who are celestial, and that "he that is bought with silver" signifies those who are spiritual, and that they thus signify those who are within the church, is evident from the signification of one born in the house, as those who are within the house. A house, in the Word, signifies what is celestial, because this is the inmost; whence by the house of God in a universal sense the Lord's kingdom is signified; in a sense less universal, His church; and in a particular sense, man himself, in whom the Lord's kingdom or church is. When man is called a house, his celestial good of faith is signified; and when he is called a temple, his truth of faith is signified; thus here by one "born in the house" those who are celestial are signified. But that "he that is bought with silver" signifies those who are spiritual is evident from the signification of silver, as truth, and thus the
2 spiritual part of faith (see Part First, n. 1551). They are called celestial who are in love to the Lord; and as the Most Ancient Church, which was before the flood, was in this love, it was a celestial church. They are called spiritual who are in love toward the neighbor, and so in the truth of faith, as was the Ancient Church, which was after the flood. The distinction between the celestial and the spiritual has been treated of many times, in Part First. Every one can see that there are heavenly arcana in what is here said, namely, that those born in the house were to be circumcised, and those bought with silver, and also the strangers; also in their being named repeatedly (as in

verses 13, 23, and 27, which follow); which arcana are not laid open except from the internal sense, which shows that by those born in the house and those bought with silver are signified the celestial and the spiritual, and thus those who are within the church; and by a stranger that is not of thy seed are signified those who are without the church.

2049. *From any stranger that is not of thy seed.* That this signifies those who are outside of the church is evident from the signification of a stranger, as being those who are not born within the church, and who thus are not in the goods and truths of faith, because they are not in the knowledges of them. Strangers also signify those who are in external worship (of whom see n. 1097); but where this is the meaning, those who are within the church are treated of. Here, however, because the Lord's church in the universal is treated of, the strangers are they who were not born within the church, such as the Gentiles. Gentiles, who are without the church, may be in truths, but not in the truths of faith. Their truths, like the precepts of the decalogue, are, that parents are to be honored, that one is not to kill, not to steal, not to commit adultery, not to covet things belonging to others, also that the Deity is to be worshipped. But the truths of faith are all the doctrinals concerning eternal life, the Lord's kingdom, and the Lord Himself, which cannot be known to them, because they have not the Word. These are they who are signified by 2
strangers, that were "not of thy seed," and yet were to be circumcised, that is purified, together with them. Hence it is plain that they can be purified, as well as those within the church; which was represented by their being circumcised. They are purified when they reject filthy loves, and live in charity together; for they then live in truths, since all truths are of charity; but in the truths already mentioned. They who are living in these truths readily imbibe the truths of faith—in the other life if not in the life of the

body — because the truths of faith are the interior truths of charity, and they then love nothing more than to be admitted into the interior truths of charity. The interior truths of charity are those in which the Lord's kingdom
3 consists (see n. 932, 1032, 1059, 1327, 1328, 1366). In the other life an acquaintance with the knowledges of faith effects nothing; for the very evil, and even the infernals, may be acquainted with them, sometimes more than others; but it is life according to the knowledges which is of avail, and which they all have for their end. Unless these knowledges were learned for the sake of life, they would be of no use beyond the ability to talk about them, and thereby to be esteemed learned in the world, to be exalted to honors, and to gain reputation and wealth. From this it is evident that a life of the knowledges of faith is no other than a life of charity; for the Law and the Prophets, that is, the whole doctrine of faith, with all its knowledges, consists in love to the Lord and in love toward the neighbor; as is plain to any one from the Lord's words in Matthew
4 (xxii. 34–39) and Mark (xii. 28–35); but still the doctrinals or knowledges of faith are most necessary for forming the life of charity, which cannot be formed without them. This is the life which saves after death, and by no means any life of faith without it; for without charity there cannot be any life of faith. They who are in the life of love and charity are in the Lord's life, and by no other life can any one be conjoined to Him. Hence also it is evident that the truths of faith can never be acknowledged as truths, that is, there cannot be the acknowledgment of them which is professed, except outwardly, and by the mouth, unless they are implanted in charity; for inwardly or in the heart they are denied, since, as said already, they all have charity for their end; and if this is not in them inwardly they are rejected. The interiors lie open as to their quality, when the exteriors are taken away — as is done in the other life — and thus they are shown to be entirely contrary to all

the truths of faith. To receive the life of charity or mutual love in the other life, when they have had none in the life of the body, is not possible — as each one's life in the world remains to him after death — for they are averse to mutual love, and hold it in hatred. When they merely approach a society where the life of mutual love is, they tremble, shudder, and are affected with torture. Such, 5 although born within the church, are called strangers, uncircumcised in the heart and uncircumcised in the flesh, who are not to be admitted into the sanctuary, that is, into the Lord's kingdom; who are also meant in Ezekiel, where it is said, *No stranger, uncircumcised in heart and uncircumcised in flesh, shall enter into My sanctuary* (xliv. 7, 9); and in the same prophet, where it is said, *To whom art thou thus become like in glory and in greatness among the trees of Eden? and thou shalt be brought down with the trees of Eden into the lower earth, thou shalt lie in the midst of the uncircumcised with them that are slain by the sword* (xxxi. 18). Here Pharaoh is treated of, by whom are signified knowledges in general (n. 1164, 1165, 1186, 1462); by "the trees of Eden" with which they should go down into the lower earth, knowledges are likewise meant, but such as belong to the inward knowledges of faith. Hence it is now plain what "the uncircumcised" is in the internal sense, namely, he who is in filthy loves and the life of them.

2050. Verse 13. *Circumcising he shall be circumcised that is born in thy house, and that is bought with thy silver; and My covenant shall be in your flesh for an everlasting covenant.* "Circumcising he shall be circumcised" signifies that they must wholly remove from themselves the loves of self and the world; "that is born in thy house, and that is bought with thy silver" signifies those within the church, of each kind; "and My covenant shall be in your flesh" signifies conjunction of the Lord with man in his impurity, and is also for a sign; "for an everlasting covenant" signifies conjunction.

2051. *Circumcising he shall be circumcised.* That this signifies that they must wholly remove from themselves the loves of self and the world, that is, that they must do this who are within the church and who are signified by him "that is born in the house" and by him "that is bought with silver" is evident from the representation of circumcision, as purification from the loves of self and of the world (see above, n. 2039). It is here again repeated that they are to be circumcised, and it is said, "circumcising he shall be circumcised," by which is expressed necessity, that is, for their being wholly purified from those loves. And because they who are within the church are signified, the sons that are aliens are not here mentioned; for by them (as shown above, n. 2049), are signified those who are
2 without the church. From the repetition of what was said in the preceding verse of those born in the house and those bought with silver, every one may see that there is here a Divine arcanum which is not seen from the sense of the letter. The arcanum is, that purification from those filthy loves is necessary most of all within the church, and this for the reason that they who are within the church may render holy things themselves impure, while they who are without the church, or the Gentiles, cannot do so; and thus the danger of damnation is greater to those within the church. Besides, those within the church may form principles of falsity contrary to the very truths of faith, and become imbued with them; but those who are without the church cannot do this, because they are ignorant of the truths. Thus the former can profane holy truths, but not the latter. As to these things more may be seen in Part First (n. 1059, 1327, 1328).

2052. *That is born in thy house, and that is bought with thy silver.* That this signifies those who are within the church, of each kind, that is, the celestial, meant by him that is born in the house, and the spiritual, meant by him that is bought with silver, was shown above (n. 2048).

2053. *My covenant shall be in your flesh.* That this signifies conjunction of the Lord with man in his impurity is evident from the signification of a covenant, as conjunction, explained above; and from the signification of flesh, as what is man's own, also explained above (n. 2041). How impure is what is man's own, was there told also, and was shown in Part First (n. 141, 150, 154, 210, 215, 694, 731, 874–876, 987, 1047). As to "My covenant in your flesh" being the conjunction of the Lord with man in his impurity, the case is this: with man there is no pure intellectual truth, that is, Divine truth; but the truths of faith with man are appearances of truth, to which join themselves fallacies of the senses, and to these the falsities of the desires of the love of self and the world. Such are the truths with man. How impure they are may be evident from the fact that such things are adjoined to them. But 2 still the Lord conjoins Himself with man in these impure things, for He animates and vivifies them by innocence and charity, and so forms conscience. The truths of conscience are various, that is, they are according to every one's religion; and these, provided they are not contrary to the goods of faith, the Lord is not willing to violate, because the man is imbued with them and has placed holiness in them. The Lord breaks no one, but bends him. This may be evident from the fact that every dogma within the church is held by some who are gifted with conscience, which is so much the better as the truths held approach more closely to the genuine truths of faith. As conscience is formed from truths of faith of this sort, it is evident that it was formed in the intellectual part of man, for it is the intellectual part that receives those truths. This part, therefore, the Lord miraculously separated from the voluntary part; which is an arcanum not known before — as to which see Part First (n. 863, 875, 895, 927, 1023). That the "covenant in your flesh" is also for a sign, namely, of purification, is evident from what has been shown about circumcision (n. 2039).

2054. *For an everlasting covenant.* That this signifies conjunction is evident from the signification of a covenant, as conjunction, explained before. As those are here treated of who are within the church, the covenant is again spoken of; and it is here called an everlasting covenant, both because it is necessary most of all for those within the church, to be circumcised, or purified from the loves of self and the world (as shown above, n. 2051), and also because with them there is the nearest conjunction of the Lord and His heaven, since it is by the goods and truths of faith. There is indeed a conjunction with those also who are outside of the church, but a more remote one, because they are not in the goods and truths of faith (as said above, n. 2049). The church in the Lord's kingdom, is as the heart and the lungs in man. Man's interiors are conjoined with his exteriors by means of the heart and lungs, and from these all the organs around them have life. Such also is the case with the human race. The conjunction of the Lord and His heaven is nearest with the church, but more remote with those who are outside of the church, who are like the organs that live by means of the heart and lungs. The celestial are like the heart, but the spiritual like the lungs. Because of the necessity for the purification of both of these, they who are within the church are here treated of in particular, and the covenant is twice repeated.

2055. Verse 14. *And the uncircumcised male, who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken My covenant.* "The uncircumcised male" signifies one who is not in the truth of faith; "who is not circumcised in the flesh of his foreskin" signifies who is in the love of self and the world; "that soul shall be cut off from his people" signifies eternal death; "he hath broken My covenant" signifies that he cannot be conjoined.

2056. *And the uncircumcised male.* That this signifies

one who is not in the truth of faith is evident from the signification of a male, as the truth of faith (see above, n. 2046); the uncircumcised male, therefore, here signifies one who is not in the truth of faith, and who is thus in what is false. That is said to be uncircumcised which obstructs and defiles, as said before. When said of the male, it is that which obstructs and defiles truth; so, too, when it is said of any other subject, it signifies the beclouding and contamination of that subject. Thus an uncircumcised ear is mentioned in Jeremiah: *To whom shall I speak and testify, and they will hear? Behold, their ear is uncircumcised, and they cannot hearken; behold the Word of Jehovah is become unto them a reproach; they have no delight in it* (vi. 10). Their ear being uncircumcised means that there was no hearkening, and that the Word was a reproach unto them. And further, in this fourteenth verse, they are 2 treated of who are within the church, and who are not only in falsity, but also in the impurity of the loves of self and the world; for these things are said in continuation of what was said before. It is therefore said, "the uncircumcised male, who is not circumcised in the flesh of his foreskin"; and thus the meaning is falsity joined to impurity of life. How great danger of eternal damnation they are in, may be evident from what was said above (n. 2051). Here especially are signified those within the church who profane the goods and truths of faith, of whom it is said, "That soul shall be cut off from his people; "for these can profane, but not they who are out of the church, as was shown in Part First (n. 593, 1008, 1010, 1059).

2057. *Who is not circumcised in the flesh of his foreskin.* That this signifies who is in the love of self, is evident from what was said above in regard to the signification of being circumcised and of the foreskin (n. 2039, 2049 at the end), also as to the signification of flesh (n. 2041). The flesh of the foreskin here signifies the love of self. Those within the church who are in falsity and at the same time in the

love of self, do especially profane holy things; but they who are in any other love whatever do not so profane them; for the love of self is the vilest of all, because it is destructive of society and thus of the human race, as was shown above (n. 2045). That it is also diametrically opposed to mutual love, in which heaven consists, and thus is destructive of heavenly order itself, may be evident from evil spirits and genii in the other life; and also from the hells, in which nothing but the love of self reigns,—and because the love of self, so all kinds of hatreds, revenge, and cruel-
2 ties, that flow from it. Mutual love with those in heaven consists in loving the neighbor more than themselves. Hence the whole heaven represents as it were one man; for all are so consociated by mutual love from the Lord, and thus the blessings of all are communicated to each one, and those of each one to all. Consequently the heavenly form is such that every one is as it were a certain centre, thus a centre of communications, and accordingly of blessings, from all; and this in accordance with all the differences of mutual love, which are innumerable. And because those who are in that love perceive the highest happiness in being able to communicate with others that which flows in unto them, and this from the heart, hence the communication becomes perpetual and eternal; and on this account, as the Lord's kingdom increases, so the happiness of each one increases. The angels, because they are in distinct societies and dwellings, do not think of this, but the Lord thus disposes all things and every particular. Such
3 is the kingdom of the Lord in the heavens. Nothing else endeavors to destroy this form and this order but the love of self; and thus all in the other life who are in the love of self are more deeply infernal than others; for the love of self communicates nothing to others, but extinguishes and suffocates their enjoyments and happiness. Whatever enjoyment flows in unto them from others, they take it to themselves, concentrate it in themselves, turn it

into the filthiness of self, prevent its going any further, and thus destroy all that tends to unanimity and consociation. From this comes disunion, and consequently destruction. And because every one of them wishes to be served, courted, and adored by others, and loves no one but himself, hence comes dissociation, which results and displays itself in lamentable states, so that they perceive nothing more enjoyable than to torture others, in direful modes and by fantasies, from hatred, revenge, and cruelty. When such come to a society where mutual love resides, because all the inflowing enjoyment is brought to an end in such things, they are cast down of themselves, as impure and dead weights are in pure and living air; and because they exhale the filthy idea of self, their enjoyment is then turned into a cadaverous stench, from which they are made sensible of the hell of self, besides their being seized with terrible distress. It may be evident from this what is the 4
nature of the love of self, that it is destructive not only of the human race (as shown above, n. 2045), but also of heavenly order; and thus that there is nothing in it but impurity, filthiness, profaneness, and hell itself; however different it may appear to those that are in it. They are in the love of self who despise others in comparison with themselves, and hate those who do not favor, serve, and pay a kind of worship to them; and who find a cruel enjoyment in revenge and in depriving others of honor, reputation, wealth, and life. They who are in the love of self are in these evils; and those who are in these evils may know that they are in that love.

2058. *That soul shall be cut off from his people.* That this signifies eternal death is evident from the signification of soul, as life (n. 1000, 1040, 1742); and from the signification of people, as truths (see n. 1259, 1260). Thus people are they who live in truths, that is, angels; and for a soul to be cut off from them, is to be damned, or to perish in eternal death.

2059. *He hath broken My covenant.* That this signifies that he cannot be conjoined, is evident from the signification of a covenant, as conjunction, explained before. Thus to make the covenant void is to disjoin himself to such an extent that he cannot be conjoined.

2060. Verse 15. *And God said unto Abraham, Sarai thy wife, thou shalt not call her name Sarai, for Sarah is her name.* "God said unto Abraham" signifies perception; "Sarai thy wife" signifies here as before, truth conjoined to good; "thou shalt not call her name Sarai" signifies that He will put off the human; "for Sarah is her name" signifies that He will put on the Divine.

2061. *God said unto Abraham.* That this signifies perception, is evident from the signification of God's saying, in the historical sense, which is in the internal sense to perceive (explained before, n. 1791, 1815, 1819, 1822, 1898, 1919). As another subject here begins to be treated of, namely, that signified by Sarai and Sarah, and also that signified by the promise of a son from Sarah, and by Ishmael's becoming a great nation, it is introduced by the Lord's new perception, expressed by "God said unto Abraham" as in other cases.

2062. *Sarai thy wife.* That hereby is signified truth conjoined to good, is evident from the signification of Sarai, as intellectual truth; and since wife is here added, the meaning is, this truth conjoined to good. That Sarai, and Sarai the wife, signifies truth conjoined to good, has been shown before (n. 1468, 1901, and in several other places).

2063. *Thou shalt not call her name Sarai, for Sarah is her name.* That this signifies that He will put off the human and will put on the Divine, is evident from what was said of Abraham above (verse 5), where occur the words, "Thy name shall no more be called Abram, but thy name shall be Abraham"; by which likewise is signified that He will put off the human and will put on the Divine

(see n. 2009). For the letter H which was added to the name Sarah, was taken from the name Jehovah, so that Sarah, like Abraham, should represent the Lord's Divine; and that thus should be represented the Divine marriage of Good with Truth in the Lord — Abraham being the Divine Good and Sarah the Divine Truth — from which the Divine Rational, which is Isaac, should be born. The 2
Divine Good, which is Love, and which in regard to the whole human race is Mercy, was the Lord's Internal, that is, Jehovah, who is Good itself: this is represented by Abraham. The truth which was to be conjoined to the Divine Good was represented by Sarai; and this truth when also made Divine is represented by Sarah; for the Lord advanced gradually to union with Jehovah, as already said. The truth not yet Divine represented by Sarai, was such when it was not yet so united to Good as to be Truth from Good. But when it was so united to Good as to proceed from Good, it was then Divine; and the Truth itself was then Good also, because it was the Truth of Good. The Truth which tends to Good, that it may be united to Good, is one thing; and that which is so united to Good as to proceed wholly from Good, is another. The Truth which is tending to Good still draws something from the human: but that which is wholly united to Good has put off all that is human, and put on the Divine. This may be illustrated, 3
as before, by what is similar with man. When a man is being regenerated, that is, when he is to be conjoined to the Lord, he proceeds to the conjunction by means of truth, that is, through the truths of faith; for no one can be regenerated except through knowledges of faith, which are truths, by means of which he proceeds to conjunction. The Lord goes to meet these through good, that is, charity, and applies this to the knowledges of faith, that is, to its truths; for all truths are the recipient vessels of good, and so the more genuine the truths are, and the more they are multiplied, the more abundantly can good accept them as

vessels, reduce them to order, and at length manifest itself; so that at last the truths do not appear, except so far as good shines through them. In this way truth becomes celestial spiritual. As the Lord is present only in the good which is of charity alone, man is in this way conjoined to the Lord, and through good, that is, through charity, is gifted with conscience, from which he afterwards thinks what is true and does what is right; but this conscience is according to the true and right things to which the good or charity is applied.

2064. Verse 16. *And I will bless her, and also I will give thee a son of her; and I will bless her, and she shall become nations; kings of peoples shall be of her.* "I will bless her" signifies the multiplication of truth; "and also I will give thee a son of her" signifies the rational; "and I will bless her" signifies its multiplication; "and she shall become nations" signifies the good things therefrom; "kings of peoples shall be of her" signifies truths from the truths and goods conjoined, which are the "kings of peoples."

2065. *I will bless her.* That this signifies the multiplication of truth is evident from the signification of being blessed, which is to be enriched with all good and truth (see Part First, n. 981, 1096, 1420, 1422). As it is here said to Sarah that God would bless her, the enrichment or multiplication of truth is signified; for by Sarah, as shown before, is represented and signified the truth of good, which is intellectual truth, and this truth and its multiplication are here treated of; what intellectual truth is, may be seen above (n. 1904).

2066. *And also I will give thee a son of her.* That this signifies the rational is evident from the signification of a son, as truth (see n. 489, 491, 533, 1147); and as all that is rational begins from truth, the rational is here signified by a son. The Lord's first rational was represented and signified by Ishmael, born of Hagar the maid, treated of in

the preceding chapter (xvi.). The second rational, treated of here, is represented and signified by Isaac who was to be born of Sarah. The former, that is, the rational represented by Ishmael, was the rational which was afterwards expelled from the house; but this second rational, represented by Isaac, is that which remained in the house, because it was Divine. But of this rational we shall speak, by the Divine mercy of the Lord, in the following chapter, where Isaac is treated of.

2067. *And I will bless her.* That this signifies its multiplication, that is, the multiplication of the rational meant by the son, is evident from the signification of being blessed, which is to be enriched with all good and truth (as said just above).

2068. *And she shall become nations.* That this signifies the good things therefrom is evident from the signification of nations, as good things (see Part First, n. 1259, 1260, 1416, 1849).

2069. *Kings of peoples shall be of her.* That this signifies truths from the truths and goods conjoined, which are the kings of peoples, is evident from the signification of kings, as in general all truths (see above, n. 2015), and from the signification of peoples, as truths also, and in general all things spiritual; for kings are predicated of peoples, and not of nations except when nations signify evils (see n. 1259, 1260). In the prophetic Word there is frequent mention of kings and peoples; but by these are never meant kings and peoples; for in the very Word itself, which is the internal sense, kings and peoples are not treated of at all; but the celestial and spiritual things which belong to the Lord's kingdom, and thus goods and truths. The sense of the letter simply furnishes objective forms, as is done by human words, for causing its meaning to be understood. As it is here said of Sarah that kings of 2
peoples shall be of her, and by Sarah is signified the Divine Truth which the Lord had, it is evident that by kings of peo-

ples are signified truths from truths and goods conjoined, which are all truths of the internal church, or the interior things of faith. These truths, because they are from the Lord, are called kings in many passages of the Word, and
3 also sons of the king, as shown above (n. 2015). Every one can see that some internal Divine thing lies hidden in the words that kings of peoples shall be of her — for in this verse Isaac is treated of, and in reference to him it is said, "I will bless her and she shall be made nations"; but of Sarah, that "kings and peoples shall be of her" — and also in nearly the same thing being said of Abraham (verse 6), that kings should come forth from him; but it is not said of him as of Sarah, that kings of peoples should be of him. The arcanum that is herein lies too deeply hid to be unfolded and described in a few words. From the representation and signification of Abraham as the Divine Good, and from the representation and signification of Sarah as the Divine Truth, the arcanum in some measure lies open, to the effect that all celestial truth will go forth and will be from the Lord's Divine Good, meant by Abraham; and that all spiritual truth will go forth and will be from the Lord's Divine Truth, meant by Sarah. Celestial truth is that which is with the celestial angels, and spiritual truth that which is with the spiritual angels; or, what is the same, celestial truth is that which was with the men of the Most Ancient Church, before the flood, which was a celestial church; and spiritual truth that which was with the men of the Ancient Church, after the flood, which was a spiritual church. For angels, as well as men of the church, are distinguished into celestial and spiritual. The celestial are distinguished from the spiritual by love to the Lord; and the spiritual are distinguished from the celestial
4 by love toward the neighbor. But of celestial truth and spiritual truth, no more can be said before it is known what the distinction is between celestial and spiritual, or, what is the same, between the celestial church and the spiritual.

This may be seen in Part First (n. 202, 337, 1577); also what was the quality of the Most Ancient Church, and what the quality of the Ancient (n. 597, 607, 640, 765, 1114–1125, and in many other places); and that to have love to the Lord is celestial, and to have love toward the neighbor is spiritual (n. 2023). Now then the arcanum lies open that by the kings who should go forth from Abraham, spoken of in the sixth verse, are signified the celestial truths which flow in from the Lord's Divine Good; and that by the kings of peoples who should be from Sarah, spoken of in the present verse, are signified the spiritual truths which flow in from the Lord's Divine Truth. For the Lord's Divine Good cannot flow in except with the celestial man, because it flows into man's voluntary part, as with the Most Ancient Church; but the Lord's Divine Truth flows in with the spiritual man, because it only flows into his intellectual part, which in him has been separated from his voluntary part (see n. 2053, at the end); or, what is the same, celestial good flows in with the celestial man, and spiritual good with the spiritual man; and on this account the Lord appears to celestial angels as the Sun, but to the spiritual as the Moon (see n. 1529, 1530).

2070. Verse 17. *And Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born to a son of a hundred years? and shall Sarah that is a daughter of ninety years, bear?* "Abraham fell upon his face" signifies adoration; "and laughed" signifies affection for truth; "and said in his heart" signifies that He so thought; "Shall a child be born to a son of a hundred years?" signifies that the rational of the Lord's Human Essence should then be united to His Divine Essence; "and shall Sarah that is a daughter of ninety years bear?" signifies that truth conjoined to good will do this.

2071. *Abraham fell upon his face.* That this signifies adoration is evident from the signification of falling upon the face, which is to adore (see above, n. 1999).

2072. *And laughed.* That this signifies affection for truth, may be evident from the origin and essence of laughter. Its origin is nothing but affection either for what is true, or for what is false, from which is the gladness and merriment that show forth in the face in laughter, and make it plain that such is its essence. Laughter is indeed something external, belonging to the body because to the face; but in the Word inner things are expressed and signified by outward things; as all the inner affections of the heart and mind are expressed and signified by the face, inward hearing and obedience by the ear, inner sight or understanding by the eye, power and strength by the hand and arm, and so on, and thus affection for truth by laughter.

2 In man's rational there is truth, which is its special characteristic, and there is also affection for good; but this is in the very affection for truth, as its soul. The affection for good which is in the rational does not display itself in laughter, but in a certain joy and pleasurable enjoyment therefrom which does not laugh; for in laughter there is generally something else that is not so good. The reason that truth is the special characteristic in man's rational, is because the rational is formed by knowledges of truth, as by no other means can any one ever become rational. Knowledges of good are truths, as much as knowledges of

3 truth. That laughing here signifies affection for truth may be evident from its being related that Abraham laughed; and from its being said that Sarah laughed too, both before Isaac was born, and afterward; and also from Isaac's being named from laughter, for the word Isaac means laughter. That Abraham laughed when he heard about Isaac, is evident from this verse; for it is said that Abraham laughed when he heard about a son from Sarah. That Sarah also laughed before Isaac's birth, when she heard from Jehovah that she should bring forth, is told in these words: *When Sarah heard at the door of the tent . . . Sarah laughed within herself, saying, After I am grown*

old shall I have pleasure? and my lord old? And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, and I am become old? . . . Sarah denied, saying, I laughed not; for she was afraid. And He said, Nay, but thou didst laugh (Gen. xviii. 12, 13, 15). And later, when Isaac was born, *Abraham called the name of his son . . . Isaac* (meaning laughter) . . . *And Sarah said, God hath made laughter for me; every one that heareth will laugh with me* (Gen. xxi. 3, 6). Unless laughing and the name of Isaac, meaning laughter, involved such things, these particulars would never have been related.

2073. *And said in his heart.* That this signifies that he so thought, is evident without explanation.

2074. *Shall a child be born to a son of a hundred years?* That this signifies that the rational of the Lord's Human Essence should then be united to the Divine Essence, is evident from the signification of a hundred (of which see above, n. 1988).

2075. *And shall Sarah that is a daughter of ninety years bear?* That this signifies that truth conjoined to good will do this, is evident from the representation and signification of Sarah, as truth conjoined to good, or the Divine truth, and from the signification of the number ninety, or, what is the same, of nine. One cannot but wonder that the number of a hundred years, which was Abraham's age, signifies that the rational of the Lord's Human Essence should be united to His Divine Essence; and that the number of ninety years, which was Sarah's age, signifies that truth conjoined to good would do this. But as there is nothing in the Lord's Word which is not heavenly and Divine, so also it is with the numbers themselves which are therein. It was shown in Part First that all numbers whatever in the Word have their signification, as much as all names (see n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893, 1988). Now that the number nine signifies conjunc- 2

tion, and still more the number ninety, which is the product of nine and ten — for ten signifies remains, by which conjunction is effected, as is plain from what was said above, (n. 1988, at the end) — may also be evident from the representatives and significatives which now follow. It was commanded that on the tenth day of the seventh month there should be a day of expiations, and that this should be a Sabbath of the Sabbath; and on the ninth day of the seventh month at evening, from evening even to evening,
3 they should celebrate a Sabbath (Lev. xxiii. 27, 32). These things in the internal sense signify conjunction by means of remains — nine signifying conjunction, and ten signifying remains. That a Divine arcanum lies hid in these numbers, is clearly manifest from the months and the days of the year which were to be held holy; as that every seventh day there was a Sabbath; and that every seventh month, as here, there should be a Sabbath of the Sabbath; in like manner the seventh year; and also that on the seven times seventh year the jubilee should commence. It is similar with other numbers in the Word; as with three, the signification of which is nearly the same as that of seven; and with twelve, which signifies all things of faith; and with the number ten, which signifies the same as tenths, that is, remains (see n. 576); and so with other numbers. Thus in the passage here quoted from Leviticus, unless the number ten and the number nine involved arcana, it would by no means have been commanded that this Sabbath of the Sabbath should be on the tenth day of the seventh month, and that on the ninth of the month they should celebrate it. Such is the Word of the Lord in the internal sense, although in the historical sense nothing of the kind is
4 apparent. So it is related of Jerusalem, that it was besieged by Nebuchadnezzar in the ninth year of Zedekiah, and that a breach was made in the eleventh year, on the ninth day of the month; of which it is thus written in the second book of Kings: *It came to pass in the ninth year*

of the reign of Zedekiah, in the tenth month, in the tenth of the month, Nebuchadnezzar king of Babylon came . . . against Jerusalem. . . . And the city was besieged until the eleventh year of king Zedekiah; on the ninth of the month the famine prevailed in the city, and there was no bread for the people of the land, and the city was broken through (xxv. 1, 3, 4). By the ninth year and the tenth month and by the eleventh year and the ninth of the month, when the famine prevailed in the city and there was no bread for the people of the land, is signified in the internal sense that there was no longer any conjunction by the things which are of faith and charity; famine in the city and no bread for the people of the land, signifies that there was nothing of faith and nothing of charity left. This is the internal sense of these words, which does not at all appear in the letter; and such things shine forth from the historic portions of the Word still less than from the prophetic, because the histories so occupy the mind that it is scarcely believed that anything deeper lies concealed within; when yet all the facts are representative, and the words themselves are everywhere significative. These things are hard to believe, but still they are true (see n. 1769–1772).

2076. Verse 18. *And Abraham said unto God, O that Ishmael might live before Thee!* "Abraham said unto God" signifies the Lord's perception from love; "O that Ishmael might live before Thee" signifies that others who are rational from truth should not perish.

2077. *Abraham said unto God.* That this signifies the Lord's perception from love is evident from the signification of saying unto God, as being to perceive, which has often been explained before. That Abraham here signifies the Lord in such a state and at such an age, was said above (n. 1989). That the Lord said this from love, is manifest; for the affection of love shines forth from the words themselves when it is said, "O that Ishmael might live before Thee!" The Lord's affection or love was Divine,

and thus toward the whole human race, which He wished to adjoin entirely to Himself and to save to eternity, through the union of His Human Essence with His Divine Essence. As to this love, see Part First (n. 1735); and that from this love the Lord continually fought against the hells (n. 1690, 1789, 1812); also that in the union of His Human with His Divine, He regarded nothing but the conjunction
2 of the Divine with the human race (n. 2034). Love such as the Lord had transcends all human understanding, and is most incredible to those who do not know what the heavenly love is in which angels are. To save a soul from hell, the angels regard death as nothing and would if it were possible even undergo hell. Hence it is the height of their joy to take up into heaven one who is rising from the dead. But they confess that this love is not in the least from themselves, but that the whole and every particular of it is from the Lord alone; they are even indignant if any one thinks otherwise.

2078. *Oh that Ishmael might live before Thee!* That this signifies that others who are rational from truth should not perish, is evident from the representation and the consequent signification of Ishmael, as the rational — explained in the foregoing chapter, where Ishmael is treated of. There are two kinds of men within the church; the spiritual and the celestial. The spiritual become rational from truth, but the celestial from good. What the distinction between them is, may be seen above (n. 2069) and in many places in Part First. The spiritual, who become rational by truth, are here meant by Ishmael; for Ishmael, in its genuine sense, is rational truth, as shown before (n. 1893, 1950, 1951). When this rational truth is chosen and desired by good, as here by the Lord Who is meant by Abraham, it signifies what is spiritual and thus the spiritual man, or, what is the same, the spiritual church, whose salvation was desired by the Lord from Divine love (see just above, n. 2077). This is expressed by the words, "O that Ishmael might live before Thee."

2079. Verse 19. *And God said, Truly Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish My covenant with him for an everlasting covenant to his seed after him.* "God said" signifies an answer perceived; "Truly Sarah thy wife" signifies the Divine Truth conjoined to Good; "shall bear thee a son" signifies that the rational is from this; "and thou shalt call his name Isaac" signifies the Divine rational; "and I will establish My covenant with him" signifies union; "for an everlasting covenant" signifies an eternal union; "to his seed after him" signifies those who should have faith in the Lord.

2080. *God said.* That this signifies an answer perceived, is evident from the signification of saying, as being to perceive—explained just above (n. 2077). And as in the preceding verse Abraham said, and this signified perception, and as here God said, or answered, it follows that this signifies an answer perceived, or an answer of perception. In all perception whatever there is both a proposition and a reply. The perception of the one and the other is here expressed in the historic sense by Abraham's saying to God, and by God's saying. That God's saying means to perceive, may be seen above (n. 1791, 1815, 1819, 1822, 1898, 1919); and also in this chapter repeatedly.

2081. *Truly Sarah thy wife.* That this signifies Divine Truth conjoined to Good, is evident from the representation and the consequent signification of Sarah, as Divine Truth conjoined to Good, of which see above (n. 2063).

2082. *Shall bear thee a son.* That this signifies that the rational will be from that, is evident from the signification of a son, as truth; here rational truth—also spoken of above (n. 2066).

2083. *And thou shalt call his name Isaac.* That this signifies the Divine rational, is evident from the representation of Isaac, and also from the signification of his name in the internal sense. First from the representation of

Isaac : — Abraham, as said in various places before, represents the Lord's internal man, but Isaac His rational man, and Jacob His natural man. The Lord's internal man was Jehovah Himself. His rational man, because conceived from the influx of His internal man into the affection for knowledges in the external man (see n. 1896, 1902, 1910), was from the Divine thus conjoined to the Human. Hence the first rational, represented by Ishmael, was human ; but it was made Divine by the Lord, and then is represented by Isaac. From the signification of his name also ; for Isaac was named from laughter ; and as laughter in the internal sense signifies affection for truth, which affection belongs to the rational, as was shown above (n. 2072), it is
2 thus here the Divine rational. The Lord from His own power made all that was human in Himself Divine ; thus not only the rational, but also the inner and the outer sensual part, and so the body itself. He thus united the Human to the Divine. That not only the rational, but also the sensual part, and thus the whole body also, was made Divine and Jehovah, has been shown before, and may be evident to every one from the fact that He alone rose from the dead as to the body, and sits at the right hand of the Divine power, both as to all the Divine and as to all the Human. To sit at the right hand of the Divine power, signifies to have all authority in heaven and in earth.

2084. *And I will establish My covenant with him for an everlasting covenant.* That this signifies union, and indeed eternal union, is evident from the signification of a covenant, as conjunction ; and when it is predicated of the Lord, as the union of His Divine Essence with His Human Essence, and of the Human with the Divine. That a covenant signifies these things has been shown before (n. 665, 666, 1023, 1038, 1864) and occasionally in this chapter.

2085. *To his seed after him.* That this signifies those who have faith in the Lord, is evident from the signification of seed, as faith — explained before (n. 1025, 1447, 1610,

2034). Those are here signified by seed who have the faith of love, that is, have love to the Lord; consequently the celestial, or those who are of the celestial church; for the seed from Isaac is treated of. But they who have the faith of charity, that is, have charity toward the neighbor—consequently the spiritual, or those who are of the spiritual church—are signified by Ishmael, who is treated of in the verse that now follows. What the distinction is between the celestial and the spiritual, may be seen above (n. 2069, 2078); and also what the distinction is between having love to the Lord and having charity toward the neighbor (n. 2023).

2086. Verse 20. *And as for Ishmael, I have heard thee: behold I will bless him, and will make him fruitful, and will multiply him exceeding exceedingly; twelve princes shall he beget, and I will make him a great nation.* "As for Ishmael, I have heard thee" signifies those who are rational from truth, that they are to be saved; "behold I will bless him" signifies that they would be imbued and gifted; "I will make him fruitful" signifies with the good things of faith; "and will multiply him" signifies with the truth therefrom; "exceeding exceedingly" signifies beyond measure; "twelve princes shall he beget" signifies the primary precepts of the faith which is of charity; "and I will make him a great nation" signifies the fruition of good things and their increase.

2087. *As for Ishmael, I have heard thee.* That this signifies those who are rational from truth, that they are to be saved, is evident from the representation of Ishmael in this place, as those who are rational from truth, or the spiritual—spoken of above (n. 2078); and that they are to be saved is evident from the signification of hearing thee, as may be evident without explanation.

2088. *Behold I will bless him; and will make him fruitful exceeding exceedingly.* That this signifies that they should be imbued and gifted with the good things of faith

and with the truths therefrom beyond measure, is evident from the signification of being blessed, of fruitful, and of being multiplied. To be blessed signifies to be gifted with all good things, as shown in Part First (n. 981, 1096, 1420, 1422). To be fruitful denotes the good things of faith with which they should be gifted, and to be multiplied denotes the truths therefrom, as shown also in Part First
2 (n. 43, 55, 913, 983). Who the celestial are and who the spiritual, it would take too much time to describe here, and they have been described already (as may be seen n. 81, 597, 607, 765, 2069, 2078, and in many other places). In general, the celestial are those who have love to the Lord and the spiritual those who have charity toward the neighbor. What the distinction is between having love to the Lord and having charity toward the neighbor, may be seen above (n. 2023). The celestial are those who are in affection for good from good; but the spiritual are those who are in affection for good from truth. At the beginning all were celestial, because they were in love to the Lord; and hence they received perception, by which they perceived
3 good, not from truth, but from affection for good. But afterward, when love to the Lord became changed, those who were spiritual followed; and men were called spiritual when they were in love toward the neighbor, or in charity. But love toward the neighbor, or charity, was implanted by means of truth; and so they received conscience, according to which they acted, not from affection for good, but from affection for truth. Charity, with the spiritual, appears like affection for good; but it is affection for truth. From the appearance, charity also is still called good; but it is the good of their faith. These are they who are meant by the Lord in John: *I am the door; by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture . . . I am the good shepherd; and I know Mine own, and am known by Mine. . . . And other sheep I have, which are not of this fold; them also I must bring,*

and they shall hear My voice, and there shall be one flock, and one shepherd (x. 9, 14, 16).

2089. *Twelve princes shall he beget.* That this signifies the primary precepts which are of the faith which is of charity, is evident from the signification of twelve, as all things of faith; and from the signification of princes, as primary things. King and princes are named in many parts of the Word; but in the internal sense they do not signify king or princes at all, but the primary things of the matter in respect to which they are mentioned. That kings signify truths in one complex, was shown before (n. 2015); also that princes are the primaries of truth, which are precepts (n. 1482). Hence angels—and indeed the spiritual angels—are called principalities, because they are in truths. The term princes is predicated from truths which are of charity; for, as said above (n. 1832), the spiritual, by the truths that appear to them as true, receive charity from the Lord, and through this, conscience. That 2 twelve signifies all the things of faith, has been hitherto unknown to the world; and yet whenever the number twelve occurs in the Word, whether in the historic or the prophetic part, it signifies nothing else. By the twelve sons of Jacob, and so by the twelve tribes named from them, the same is signified; and also by the twelve disciples of the Lord. Each son of Jacob and each of the twelve disciples represented an essential and a primary of faith. What was represented by each son of Jacob, and so by each tribe, will by the Divine mercy of the Lord be told in what follows, where the sons of Jacob are treated of (Genesis, chapters xxix. and xxx.).

2090. *And I will make him a great nation.* That this signifies the fruition of good and its increase, is evident from the signification of nations, as goods—explained in Part First (n. 1159, 1258–1260, 1416, 1849); to make a great nation, therefore, here signifies both the fruition and the increase of good.

2091. Verse 21. *And My covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year.* "My covenant will I establish with Isaac" signifies union with the Divine rational; "whom Sarah shall bear unto thee" signifies the Divine Truth conjoined to Good, from which it will come forth; "at this set time in the next year" signifies a state of union then.

2092. *My covenant will I establish with Isaac.* That this signifies union with the Divine rational, is evident from the signification of a covenant, as union—explained before; and from the representation of Isaac, as the Divine rational—spoken of above (n. 2083).

2093. *Whom Sarah shall bear unto thee.* That this signifies the Divine Truth conjoined to the Divine Good, from which it will come forth, is evident from the representation of Sarah, as the Divine Truth—spoken of before (n. 2063, 2081); and from the representation of Abraham, as the Divine Good (treated of, n. 2063, and in several
2 other places). How the Lord's first rational was conceived and born, was told in the foregoing chapter, where Ishmael is treated of, by whom that rational was represented. But here, and also in the next chapter, that rational is treated of which was made Divine by the Lord, and this by the conjunction, as by marriage, of the Divine Good with the Divine Truth. The first rational cannot be conceived otherwise than by influx of the internal man into the affection for knowledges in the external man; nor can it be born otherwise than from the affection for knowledges, which was represented by Hagar, Sarah's handmaid, as shown in the preceding chapter (n. 1896, 1902, 1910, etc.).
3 But the second or Divine rational is not so conceived and born; but by the conjunction of the truth of the internal man with the good of the same, and the influx therefrom. With the Lord this was of His own power from the Divine itself, that is, Jehovah, His internal man being Jehovah, as has been said repeatedly; and as the good itself repre-

sented by Abraham was of His internal man, so also the truth itself represented by Sarah was of the internal man; both thus being Divine. From this source now the Lord's Divine rational was conceived and born; and indeed from the influx of the good into the truth, and thus through the truth; for the special characteristic of the rational is truth, as said above (n. 2072). On this account it is here said, whom Sarah shall bear unto thee, which signifies the Divine Truth conjoined to Good, from which it will exist; and above (at verse 17) it was said that Sarah was a daughter of ninety years, which signifies that the truth conjoined to good shall do this. With every man, because he was 4
created in the likeness and image of God, what is similar but not equal to this takes place; that is, his first rational is also conceived and born through the influx of his internal man into the life of the affection for knowledges in his external man; but his second rational, from the influx of the good and the truth from the Lord through his internal man. This second rational he receives from the Lord, when he is being regenerated; for he then perceives in his rational what the good and the truth of faith are. The internal man with a man is above his rational, and is of the Lord (see n. 1889, 1940).

2094. In the foregoing chapter, and thus far in this, the conception and birth of the rational with the Lord has been treated of; and how it was made Divine is also treated of in what follows. But some may have the notion that to know these things does not conduce much to faith, if only it be known that the Lord's Human Essence was made Divine, and that the Lord is God as to both the Human Essence and the Divine. But the case is this: they who in simplicity believe this to be so, do not need to know how it was effected; for knowing how it was effected is simply for the end that they may believe it to be so. There 2
are many others at this day who believe nothing, unless they know from reason that it is so; which may be clearly

evident from the fact that few believe in the Lord, though they confess Him with the lips, because this is according to their doctrine of faith. Yet they still say to themselves and to one another that if they knew it could be so, they would believe. The reason that they do not believe and yet say this, is that the Lord was born as another man and was like another in outward form. These can in no way receive any faith unless they first comprehend in some measure how it can be so. It is on this account that these things have been explained. They who believe the Word in simplicity have no need to know all these things; for they are in the end to which the others just described
3 cannot come, except by knowledge of such things. And besides, these are the things contained in the internal sense, which is the Word of the Lord in the heavens, and is so perceived by those who are there. When a man is in the truth, that is, in the internal sense, he can make one with those in heaven as to thought, although he is comparatively in a most general and obscure idea. The celestial in heaven, who are in faith itself, see these things from good, that so it is; but the spiritual see them from truth and are also confirmed, and thus perfected, by such things as are contained in the internal sense; but this by thousands of interior considerations which cannot flow perceptibly into man's idea.

2095. *At this set time in the next year.* That this signifies a state of union then, is evident from what has been said of the age of Abraham, a son of a hundred years, and of that of Sarah, a daughter of ninety years, when Isaac was to be born; by which was signified that the rational of the Lord's Human Essence would then be united to His Divine Essence, and that the truth conjoined to good would do this, of which see above (n. 1988, 2074, 2075). Hence now the next year is the state of union.

2096. Verse 22. *And He left off speaking with him; and God went up from Abraham.* "He left off speaking with him" signifies the end of this perception; "and God

went up from Abraham" signifies the Lord's entrance into the former state.

2097. *He left off speaking with him.* That this signifies the end of this perception is evident from the signification of speaking and saying, as in the internal sense to perceive —as said several times before; on this account, to leave off speaking is to be no longer in such perception.

2098. *And God went up from Abraham.* That this signifies the Lord's entrance into the former state, follows evidently, and this without explanation. That the Lord had states of two kinds when He lived in the world, the one of humiliation and the other of glorification, has been shown before (n. 1603, 2033). Because His states were two, it is evident that the states of perception were two also. He was in the state of glorification, that is, of union of the Human with the Divine, when He perceived the things which are contained in this chapter thus far in the internal sense; and His being no longer in such perception is expressed by the words, "He left off speaking with him, and God went up from Abraham."

2099. Verse 23. *And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day, as God spake with him.* "Abraham took Ishmael his son" signifies those who are truly rational; "and all that were born in his house, and all that were bought with his silver, and every male among the men of Abraham's house" signifies here, as before, those who are within the church, with whom the truths of faith are being conjoined to goods; "and circumcised the flesh of their foreskin" signifies their purification and justice from the Lord; "in the selfsame day" signifies the state which has been spoken of; "as God spake with him" signifies according to the perception.

2100. *Abraham took Ishmael his son.* That this signi-

fies those who are truly rational is evident from the signification of Ishmael, which is those who are rational from truth, that is, spiritual (see n. 2078, 2087, 2088).

2101. *All that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house.* That this signifies those who are within the church, with whom the truths of faith are conjoined to goods, is evident from the signification of those born in the house, as the celestial; from the signification of those bought with silver, as the spiritual; and from these being within the church, as explained above (n. 2048, 2051, 2052); also from the signification of a male, as those who are in the truth of faith—spoken of also above (n. 2046). From this it is plain that they are meant who are within the church, with whom the truths of faith are conjoined to goods.

2102. *And circumcised the flesh of their foreskin.* That this signifies their purification and justice from the Lord, is evident from the signification of being circumcised, which is to be purified from the loves of self and the world—explained above (n. 2039); also from the signification of circumcising the flesh of the foreskin, as meaning the removal of these loves—also spoken of above (n. 2041, 2053, 2057); where it was further shown that those loves alone block the way, so as to prevent good and truth from the Lord from flowing in and operating, and thus the Lord's
2 justice from being applied to man. This whole chapter has treated the union of the Lord's Divine Essence with His Human Essence; also the Lord's conjunction with man by His Human Essence made Divine; and also circumcision, that is purification from the filthy things in man. These are in one series and they follow one from another; for the union of the Divine Essence with the Human Essence in the Lord was effected for the end that the Divine might be conjoined to man; and the conjunction of the Divine with man cannot be effected unless man be

purified from those loves; but as soon as he is being purified from them, the Lord's Divine Human flows in, and thus conjoins man to itself. From this it is manifest what the nature of the Word is, that it is all connected in orderly and beautiful series, when what is signified in the internal sense is understood.

2103. *In the selfsame day.* That this signifies the state which has been spoken of, is evident from the signification of day, as state, in the internal sense (see n. 23, 487, 488, 493, 893).

2104. *As God spake with him.* That this signifies according to the perception, is evident from the signification of God's saying and speaking, as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2097).

2105. Verses 24–26. *And Abraham was a son of ninety and nine years when he was circumcised in the flesh of his foreskin. And Ishmael his son was a son of thirteen years, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son.* "Abraham was a son of ninety and nine years" signifies the state and time before the union of the Lord's Divine Essence with His Human Essence; "when he was circumcised in the flesh of his foreskin" signifies when He utterly expelled the evils of the external man. "And Ishmael his son" signifies those who become rational from the truths of faith from the Lord; "a son of thirteen years" signifies holy remains; "when he was circumcised in the flesh of his foreskin" signifies, as before, purification. "In the selfsame day" signifies that it was then; "was Abraham circumcised, and Ishmael his son" signifies that when the Lord conjoined His Human Essence to His Divine Essence, He also conjoined to Himself all others who become rational from truth, and saved them.

2106. *Abraham was a son of ninety and nine years.* That this signifies the state and time before the union of the Lord's Divine Essence with His Human Essence is

evident from the signification of ninety-nine years, as the time before the Lord fully conjoined the internal man with the rational — explained above (n. 1988). The internal man of the Lord, as already shown, was Jehovah Himself, that is, the Divine itself; which, when it was united to the Human was united to the rational; for the human begins in the inmost of the rational, and extends itself thence to man's external.

2107. *When he was circumcised in the flesh of his foreskin.* That this signifies when He utterly expelled the evils of His external man, is evident from the signification of being circumcised, which is to be purified from the loves of self and the world, or, what is the same, from evils; for all evils are from those loves (see above, n. 2039, 2041, 2053, 2057); and that the Lord expelled the evils by His own power, and so made His Human Essence Divine, has been abundantly shown in Part First, and now just above (n. 2025).

2108. *Ishmael his son.* That this signifies those who become rational from the truths of faith, is evident from the representation of Ishmael here, as those who become rational from truth, that is, spiritual (see also above, n. 2078, 2087, 2088).

2109. *A son of thirteen years.* That this signifies holy remains, may be evident from the signification of ten, as remains — explained above (n. 576, 1988), and from the signification of three, as what is holy (see, n. 720, 901). Thus the number thirteen, as it is composed of ten and three, signifies holy remains. That numbers in the Word signify things, may be seen above (n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893). What remains with man are, has been told above (n. 468, 530, 561, 660, 1050, 1906).

2110. *When he was circumcised in the flesh of his foreskin.* That this signifies purification is evident from the signification of being circumcised, which is to be purified from the loves of self and the world (see n. 2039); and

from the signification of circumcising the flesh of the foreskin, as the removal of those loves (n. 2041, 2053, 2057).

2111. *In the selfsame day.* That this signifies that it was then, is evident from the signification of day, as time and state—also explained before (n. 23, 487, 488, 493, 893).

2112. *Was Abraham circumcised, and Ishmael his son.* That this signifies that when the Lord conjoined His Human Essence to His Divine Essence, He also conjoined to Himself all others who become rational from truth and saved them, is evident from the representation of Abraham in this chapter, as the Lord in that state and at that age (see above, n. 1989); and from the representation of Ishmael here, as those who become rational from truth—explained above (n. 2078, 2087, 2088); and also from the signification of being circumcised, which is to be purified (see above, n. 2039), and when predicated of the Lord, to be glorified, and thus to put off the human and to put on the Divine. That to be glorified is to put on the Divine, may be seen above (n. 2033); and that the Lord then conjoined to Himself those who become rational from truth, that is, spiritual, may also be seen above (n. 2034, 2078, 2088).

2113. Verse 27. *And all the men of his house, he that was born in the house, and he that was bought with silver from the stranger, were circumcised with him.* "All the men of his house, he that was born in the house, and he that was bought with silver" signifies all those who are within the church; "from the stranger" signifies all who are rational outside of the church; "were circumcised by him" signifies that they were justified by the Lord.

2114. *All the men of his house, he that was born in the house, and he that was bought with silver.* That this signifies all those who are within the church is evident from the signification of him that was born in the house, as the celestial, and from the signification of those bought with silver, as the spiritual described above (n. 2048, 2051, 2052), and also that these are they who are within the

church, — for all who are within the church, that is, all who constitute the church, are either celestial or spiritual; but who the celestial and who the spiritual are, may be seen above (n. 2088). In this last verse of this chapter there is a summary of all that has been said above; namely, that they who have been purified from the loves of self and the world, both those who are within the church and those who are outside of the church, are justified by the Lord. Both of these are called the men of the house; for a house in the internal sense signifies the Lord's kingdom (n. 2048).

2115. *From the stranger.* That this signifies all who are rational outside of the church is evident from the signification of a stranger, as those who are outside of the church — explained above (n. 2049), and thus the Gentiles who have not the Word and therefore have learned nothing about the Lord, who also are equally saved when they are rational, that is, when they live in charity or mutual love together, and have gained something of conscience according to their own religion, as has been shown in Part First (n. 593, 932, 1032, 1059, 1327, 1328).

2116. That they "were circumcised by him" signifies that they are justified by the Lord, may be evident from the representation and thence the signification of being circumcised, which is to be purified — explained above (n. 2039). Their being circumcised by him, that is, by Abraham, was also representative, namely, that they are purified and so justified by the Lord. But in regard to justification, the case is not as is commonly supposed, namely, that all evils and sins are wiped away and utterly blotted out when men, as they imagine, believe — even at their last and dying hour — however they may have lived in evils and in misdeeds during the entire course of their lives; for I have been fully instructed that not the smallest evil which a man has thought and actually done in the life of the body, is wiped away and utterly blotted out; but that it all

remains, even to the very least of it. The truth is that 2
with those who have meditated and practised hatred, revenge, cruelties, and adulteries, and have thus lived in no charity, the life thence contracted awaits them after death, even all and each of the particulars of that life, which return in succession; from this is their torment in hell. But with those who have lived in love to the Lord and in charity toward the neighbor, their evils of life also all remain, tempered by the good which they received from the Lord through the life of charity while they lived in the world; and thus they are taken up into heaven, and indeed are withheld from the evils which they have with them, so that these do not appear. They who in the other life doubt their having evils with them, because the evils do not appear, are let into them until they know that the case is really so, and then are again taken up into heaven. This 3
now it is, to be justified; for thus men come to acknowledge not their own justice, but the Lord's justice. As to its being said that those are saved who have faith — this is true; but by faith in the Word nothing else is meant than love to the Lord and charity toward the neighbor, and thus life from these loves. The doctrinals and dogmas of faith are not faith, but matters of faith; for they are one and all for the sake of the end that a man may become such as they teach him to be. This may be clearly evident from the Lord's words that upon love to God and love toward the neighbor hang all the law and the prophets, that is, the whole doctrine of faith (Matt. xxii. 34–39; Mark xii. 28–35). That there is by no means any other faith that is faith, was shown in Part First (n. 30–38, 379, 389, 724, 809, 896, 904, 916, 989, 1017, 1076, 1077, 1121, 1158, 1162, 1176, 1258, 1285, 1316, 1608, 1798, 1799, 1834, 1843, 1844); and also that heaven itself consists in love to the Lord and in mutual love (n. 537, 547, 553, 1112, 2057).

THE FINAL JUDGMENT.

2117. Few at this day know what the final judgment is. They think that it is to come with the destruction of the world. Hence the conjectures that the whole globe is to perish by fire, together with all things in the visible world; and that then first the dead will rise again and will be brought to judgment, when the evil are to be cast into hell and the good to ascend into heaven. These conjectures are framed from the prophecies of the Word, where mention is made of a new heaven and a new earth and also of the New Jerusalem, without knowing that the prophecies of the Word in their internal sense signify things altogether different from those that appear in the sense of the letter; and that by heaven is not meant the sky, nor by earth the earth, but the Lord's church in general, and with every one in particular.

2118. By the final judgment is meant the final period of a church, and also the final state of every one's life. As regards *the final period of a church*,—it was the final judgment of the Most Ancient Church, which was before the flood, when their posterity perished; whose destruction is described by the flood. The final judgment of the Ancient Church after the flood, was when almost all who were of that church became idolaters and were dispersed. The final judgment of the Representative Church, which succeeded with the posterity of Jacob, was when the Ten Tribes were led away into captivity and scattered among the nations, and when later, after the Lord's coming, the Jews were driven from the land of Canaan and scattered throughout the world. The final judgment of the present church, which is called the Christian Church, is what is meant by John in the Apocalypse by the New Heaven and the New Earth.

2119. That the final state of every one's life when he

dies, is his final judgment, is not hidden from some, but still few believe it; when yet it is a constant truth that every man after death rises again into the other life, and is brought to judgment. But this judgment takes place as follows. As soon as man's bodily organs grow cold, which takes place after a few days, he is raised up by the Lord, through celestial angels, who at first are with him. But when he is such that he cannot be with them, he is received by spiritual angels, and afterward in turn by good spirits — for all who come into the other life are welcome and accepted guests. But as every one's desires follow with him, he who had led an evil life cannot stay long with angels and good spirits; but he separates himself from them successively, till at length he comes to spirits of a life similar in nature and in form to that which he lived in the world. It then appears to him as if he were in the life of his body, and indeed in itself it is a continuation of that life. With this life his judgment begins. They who have lived an evil life after periods of delay go down into hell; they who have lived a good life are by degrees raised up into heaven by the Lord. Such is the final judgment of every one, as has been shown from experience in Part First.

2120. As to what the Lord said concerning the last times, that then the sea and the billows shall roar, the sun be darkened, the moon not give her light, the stars fall from the heaven, nation be raised against nation and kingdom against kingdom, and more (see Matt. xxiv. 7, 29; Luke xxi. 25) — these things one and all signify the state of the church; what it is to be when its final judgment comes. And by the roaring of the sea and the billows nothing else is signified than that heresies and controversies within the church in general, and in every one in particular, will be thus in uproar. By the sun is meant nothing else than love to the Lord and charity toward the neighbor, by the moon faith, and by the stars, the knowledges of faith; all which, in the last times, will be thus darkened, will not

give light, and will fall from heaven — that is, will pass away. The like is also said by the Lord in Isaiah (chap. xiii. 10). So, too, by nation against nation and kingdom against kingdom, nothing else is meant than evils against evils and falsities against falsities, and so on. It was for many arcane reasons that the Lord spoke thus. That the seas, sun, moon, stars, nations, and kingdoms have such a signification, I know with certainty, and have shown in Part First.

2121. That a final judgment is at hand,* cannot be so evident on the earth and within the church as in the other life, whither all souls come and flock together. At this day the world of spirits is full of evil genii and evil spirits, mostly from the Christian world; and among them nothing reigns but hatreds, revenge, cruelties, obscenities, and deceitful machinations. Nor is this the case only with the world of spirits where souls fresh from the world first arrive, but also with the inner sphere of that world, where those are who have been inwardly evil as to their intentions and ends. This likewise is at the present day so filled up, that I have wondered there ever could be so great a multitude. For all are not cast down into the hells in a moment; because it is according to the laws of order that every one of that tendency should return into his life which he lived in the body, and be let down from this into hell by degrees. The Lord casts no one into hell, but every one casts himself. Hence those regions of the world of spirits are most densely thronged with the crowd of spirits of this kind, flocking in and staying there for a time. By their means souls that come from the world are grievously infested. And besides, the spirits who are with man — for every man is governed by the Lord through spirits and angels — are excited more than ever to bring malign influences upon man; and to such a degree, indeed, that the angels who are with him can scarcely avert them, but are compelled to

* This was first published in 1750.

influence man from a greater distance. From this state of things in the other life it is very evident that the last time is at hand.

2122. Furthermore in regard to souls recently from the world, those that are flocking thither out of the Christian world scarcely have anything else in thought and endeavor but to be the greatest and to possess all things; all are thus filled full with the love of self and the world, which love is altogether opposed to heavenly order (n. 2057). And what is more, the greater part think of nothing but filthy, obscene, and profane things, and talk together of nothing else; and they also regard as nothing and utterly despise all things that are of charity and faith; the Lord Himself they do not acknowledge, and indeed they hate all who confess Him; for in the other life the thoughts of the heart are spoken. Besides all this, on account of the infamous life of parents, hereditary evils are becoming more malignant, and, like inward fires fostered in secret, stimulate man to greater profanation of honor and piety than heretofore. Such flock in crowds into the other life at this day, and choke the outer and the inner sphere of the world of spirits, as already said. When evil thus begins to prevail, and to destroy the equilibrium from the side of evil, it is then clearly perceived that the last time is at hand, and that the equilibrium is going to be restored by the rejection of those who are within the church, and the reception of others from without.

2123. That the last time is at hand may also be evident from this fact in the other life, that every good thing which flows in from the Lord through heaven into the world of spirits, is there turned in a moment into what is evil, obscene, and profane, and every truth in a moment into falsity; thus mutual love into hatred, sincerity into deceit, and so on; so that good and truth can no longer be perceived. A similar effect redounds upon man, who is governed through spirits with whom those who are in the world of

spirits have communication. This has been made most fully known to me by much experience, which, if I were to present it all, would fill many pages. It has often been granted me to perceive and hear how what is good and true from heaven is turned into what is evil and false, and also of what degree and quality.

2124. I have been told that in the antediluvians the voluntary good, which was with the men of the Most Ancient Church, was destroyed; and that at the present day, with the men of the Christian Church, intellectual good is beginning to perish, even so that there is little of it remaining. The cause of this is, that they believe nothing except what they comprehend by the senses; and that at this day they not only reason from the senses, but also, by a philosophy unknown to the ancients, apply the reasoning to Divine arcana; whereby intellectual light is altogether darkened; and this darkening has become such that it can scarcely be dispersed.

2125. What the men of the Christian Church are at this day, was exhibited to me so as to be seen by representations. In a dark cloud there appeared spirits so black that I shuddered, and afterwards others not so horrible; and it was signified to me that something was to be given me to see. There were then seen, first, children who were being combed by their mothers so cruelly that the blood ran down; by which was represented that such is the bringing up of little children at this day. Afterwards there appeared a tree which seemed as if it were the tree of knowledge, into which there was seen to rise up a great viper, such as to strike with horror, extending the length of the trunk of the tree. When the tree with the viper vanished, there appeared a dog. Then a door was opened into an apartment where there was a yellow light, as from coals, and there were two women there; it was perceived to be a kitchen; but what was seen in it is not to be described. It was told me that the tree into which the viper rose, rep-

resented the state of the men of the church, such as they are at this day; that in place of love and charity they have deadly hatreds — though invested with pretences of honesty and with craft — and impious thoughts respecting the things which are of faith. But what was seen in the kitchen represented what such hatreds and thoughts would come to.

2126. It was also further represented how opposed are those now within the church to innocence itself. An infant was seen, beautiful and innocent, at the sight of whom the external bonds by which evil genii and spirits are withheld from abominable deeds were slightly relaxed; and then they began to treat the infant outrageously, to trample on him, and to wish to kill him, one in one way, and another in another; for innocence is represented in the other life by infants. And I said that such things as these did not show themselves in them in the life of the body; but it was answered that such are their interiors, and if the civil laws did not hinder, and also other external bonds, such as fear for the loss of property, of honor, of reputation, and for their life, they would rush forth in this way insanely against all who are innocent. When they heard this answer, they even made sport of it. What men are at this day, therefore, may be evident from what has now been said; also that the last times are at hand.

2127. In the other life there sometimes appears, as it were, something of a final judgment to the evil, when their societies are broken up; and to the good, when they are admitted into heaven. It is permitted to relate what has been learned from experience in regard to both.

2128. The idea of the final judgment presented to the evil, which I have witnessed two or three times, was as follows. When the spirits around me joined together into evil-working societies, so that they prevailed, and did not suffer themselves to be so governed by the law of equilibrium according to order as not to annoy other societies with insolence and to begin inflicting injury upon them by

their overpowering force, there then appeared a band of spirits, considerable in number, from the quarter in front, a little to the right and above; from whose advance there was heard an uproar, as of tumbling waves and of thundering sound. When this was heard there arose among the spirits consternation accompanied with terror, and confusion; and then those who were in these societies were scattered this way and that, so that they fled one from another, and no one knew where his companion was. While this lasted, it appeared to the spirits just as if it were the final judgment with the destruction of all things. Some uttered lamentations; some, through terror, as it were lost all heart; in a word, a sense of danger as of a final crisis, seized all.
2 The sound of those advancing from the quarter in front was heard by them variously; by some as the sound of armed horsemen, and by others otherwise, according to their state of fear and the fancy it excited. It was perceived by me as a continuous murmur, with undulations rising and falling, and indeed as of very many together. I was instructed by those near me that such bands come from that quarter, when societies have been wickedly massed in this way, and that they know how to dissociate and dissever one from another, and at the same time to strike terror, so that nothing is thought of but flight; and by means of such disruptions and dispersions, all are at last reduced to order by the Lord. I was also told that this is what is signified in the Word by the east wind.

2129. There are likewise other kinds of tumults, or rather of conflicts, which also present the idea of a final judgment, and by which societies formed for wicked purposes are dissolved as to interiors. Of these conflicts this much may be told. Spirits of such societies are brought to a state in which they do not as usual think in society or communion, but every one for himself. From the thoughts thus at variance and the confused sound of opposing speech an uproar is heard, as of many waters, and a conflict among

them, arising from the confusion of opinions on certain truths that are then the subjects of their thoughts and speech, which cannot be described but may be called a spiritual chaos. The sound of the conflicting and confused 2
murmurs was threefold. One sound flowed in around the head, and was said to be that of the thoughts. Another sound flowed in toward the left temple, and was said to be the conflict of their reasonings about certain truths in which they were not willing to have faith. The third sound flowed in from above to the right, and was creaking, but not so confused; which creaking was wrested this way and that. It was said that this was because the truths which were thus wrested this way and that by their reasonings, were in combat. While these conflicts lasted, there still were spirits speaking with me and telling what each thing signified, their speech penetrating distinctly through the sounds. The sub- 3
jects of their reasonings were especially these; whether it is to be understood according to the letter, that the twelve apostles were to sit upon twelve thrones and judge the twelve tribes of Israel; also, whether any others are to be admitted into heaven but those who have suffered persecutions and misery. Every one reasoned according to his fantasy which he had contracted in the life of the body. But some of them who were brought back into communion and order, were afterward instructed that it is to be understood in a wholly different way; namely, that by apostles are not meant the apostles, nor by thrones, thrones, nor by tribes, the tribes, nor indeed by twelve, twelve; but that by all of these terms, apostles, thrones, tribes, and also by twelve, are signified the primary truths of faith (see n. 2089); and that from these and according to them judgment upon every one is effected. And it was shown moreover that the apostles cannot judge even one man, but all judgment is the Lord's alone. And as to the other point, 4
neither is this to be understood as meaning that those only are to come into heaven who have suffered persecutions and

misery; but that the rich will enter in as well as the poor, and those who have held stations of dignity as well as those in low condition; and that the Lord is merciful to all, especially to those who have been in spiritual distress and temptations, which are persecutions by the evil — thus to those who acknowledge that they are of themselves miserable, and believe it to be of the Lord's mercy alone that they are saved.

2130. In regard to the second subject, namely, the idea of a final judgment presented to the good when they are introduced into heaven, it is permitted to relate how it is. It is said in the Word that the door has been shut, so that they can no longer be admitted; and that the oil was wanting, and they came too late, and therefore were not let in; by which is signified the state of final judgment. How these things are and how they are to be understood, has
2 been shown me. I heard societies of spirits, one after another, saying with a loud voice that the wolf had wished to carry them off, but that the Lord rescued them and that so they were restored to the Lord. For this they rejoiced from the inmost heart; for they had been in despair, and thus in fear lest the door was shut and they had come too late to be admitted. Such thought was infused into them by those who are called wolves; but it vanished on their being admitted, that is, on their being received by angelic societies, which is just what admission into heaven is. The admission seemed to me as if made and continued by societies, up to twelve; and the twelfth society was admitted, that is, received, with more difficulty than the eleven that preceded it. Afterwards there were also admitted eight societies as it were, and it was indicated to me that they were of the female sex. When these things had been seen, it was said that this process of admission, that is, of reception, into the heavenly societies presents this appearance, and continuously in order from one place to another. It was also said that heaven can never be filled up, to eternity,

still less the door be shut; but the more there come thither, the more blessed and happy are those who are in heaven; because the common feeling is so much the stronger. After these were admitted, it then appeared as 3 if heaven were shut; for there were many others who still wished to be admitted, that is, received. But they received for answer, that they could not as yet; which is signified by their coming too late, by the door's being shut, by their knocking, and by their lacking oil in their lamps. Their not being admitted was because they were not yet prepared so that they could be in the angelic societies, where there is mutual love; for, as was said above (n. 2119 at the end), they who have lived in charity toward the neighbor in the world are raised into heaven by the Lord by degrees. There were other spirits also, who were ignorant what 4 heaven is, that it is mutual love, who wished to be then admitted, thinking that admission is all; but they received for answer that it was not yet the time for them; but that they would be admitted at another time, when they should be prepared. The reason that the societies appeared to be twelve, was because by twelve are signified all things of faith, as was said above (n. 2129 at the end).

2131. They who are admitted are received by the angelic societies with inmost charity and its joy, and all love and friendship is shown them. But when they do not willingly choose to be in the societies to which they first come, they are then received by other societies; and this successively until they come to that society with which they agree, according to the life of mutual love which they have; and they remain there until they go forth still more perfect, and are then elevated and exalted thereby into greater happiness — and this from the Lord's mercy, according to the life of love and charity which they gained in the world. But the transferrence from one society into another never occurs by rejection from the society where they are, but by something voluntary on their own part, according to desire

which is instilled into them by the Lord; and because it is according to their desire, there is nothing that is not done from freedom.

2132. As to its being said in the Word that there entered one also who was not clothed in a wedding-garment (Matt. xxii. 11–13), and that he was cast out, it was shown how this is. There are those who have been imbued with such deceitfulness in their life in the body that they can counterfeit angels of light; and when they are in that hypocritical state in the other life, they can then also insinuate themselves into the nearest heavenly societies. But they do not remain there long; for just as soon as they perceive the sphere of mutual love there, they are seized with fear and horror, and cast themselves down — and it then appears in the world of spirits as if they were cast down by force — some toward the lake, some toward Gehenna, and some into some other hell.

2133. Two or three times, by the Divine mercy of the Lord, heaven has been so far opened to me, that I have heard a general glorification of the Lord, in which many societies together and with one mind, and yet each by itself, with distinct affections and ideas therefrom, were glorifying the Lord. It was a heavenly voice, heard far and wide, to an extent so immense that the hearing failed to reach its end — as fails the sight when it beholds the universe — and all with inmost joy and inmost happiness. A glorification of the Lord has also been sometimes perceived like a radiance, flowing down and affecting the interiors of the mind. This glorification takes place when those from whom it comes are in a state of tranquillity and peace; for it then flows forth from their inmost joys, and from their very happiness.

2134. At the end of the following chapter, by the Divine mercy of the Lord, the state of little children in the other life will be described.

PREFACE TO THE EIGHTEENTH CHAPTER.

AT the end of the preceding chapter, the Last Judgment was treated of; and it was shown what is signified by it, namely, not the destruction of the world, but the last period of the church. When this draws nigh, the Lord says that He is coming in the clouds of the heavens, with power and glory (Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27). It has been known to no one hitherto what is meant by the clouds of the heavens. But it has been disclosed to me that nothing else is meant than the literal sense of the Word, and by power and glory the internal sense of the Word; for in the internal sense of the Word there is glory, since whatever is there is concerning the Lord and His kingdom (see in Part First, n. 1769–1772). Similar is the signification 2
of the cloud which encompassed Peter, James, and John, when the Lord appeared to them in glory; of which it is thus said in Luke: *A voice came out of the cloud, saying, This is My beloved Son, hear ye Him; but when the voice was past, Jesus was found alone* (ix. 35, 36). Here by Moses and Elias who spake with the Lord, was represented the Word of the Old Testament, which is also called Moses and the Prophets — by Moses were represented the books of Moses and the other historical books, and by Elias the prophet, all the books of the Prophets — but by Peter, James, and John, as in all other places where they are named in the books of the Evangelists, were represented faith, charity, and the good of charity. That they were there alone, signifies that none can see the glory of the Lord which is in His Word, but those who are in faith, in its charity, and in the good of charity. Others indeed are able to see, but still they do not see because they do not

believe. This is the internal sense as to those two things; and in the Prophets also, in many passages, a cloud signifies
3 the Word in its letter, and glory the Word in its life. What the internal sense of the Word is and what its nature, has been told in many places, and has been shown in the explanation of the words one by one. It was those skilled in the Law in the Lord's time who least of all believed that there was anything written in the Word concerning the Lord. At the present day, those skilled in the Law know indeed, but it may be that they will believe least of all that there is any other glory in the Word than what appears in the letter; though this is the cloud in which the glory is.

CHAPTER EIGHTEENTH.

2135. From this chapter especially it may be evident what the nature of the internal sense of the Word is, and how the angels receive it when it is read by man. From the historical sense of the letter, nothing else is understood than that Jehovah appeared to Abraham under the form of three men; and that Sarah, Abraham, and his servant prepared food for them, namely, cakes from the meal of fine flour, a calf, and also butter and milk; which things, though they are historical truths describing what really took place, are still not so perceived by angels; but the things which they represent and signify are perceived, without any thought of the letter, in accordance with what is given in our CONTENTS. Thus, instead of what is related in this chapter historically, they perceive the state of the Lord's perception in the Human, and the communication with the Divine at that time, before the perfect union of His Divine Essence with the Human, and of the Human Essence with the Divine; which is also the state of which the Lord says, *No one hath seen God at any time; the Only-begotten Son, Who is in the bosom of the Father, He hath declared Him* (John i. 18). And by the food there mentioned, nothing 2
is perceived but celestial and spiritual good things, as will be explained. And then as to what is said of the son that Sarah should bear at the set time of another year, they perceive nothing else than that the Lord's human rational should be made Divine. Lastly, by the things which Abraham spake with Jehovah concerning the overthrow of Sodom and Gomorrah, they perceive nothing but the Lord's intercession for the human race; and here by fifty, forty-five, forty, thirty, twenty, and ten, they perceive His

intercession for those with whom truths should be adjoined to goods, and who should have goods through temptations and combats, or other states. And so it is with the other things in the Word, as may be more clearly evident from the explanation of the single words, where it is shown that in each word similar things are involved in both the historic
3 and the prophetic Word. That there is such an internal sense everywhere in the Word, which treats solely of the Lord, His kingdom in the heavens, His church on earth, and in particular with every man, and thus of the goods of love and the truths of faith, may also be evident to every one from the passages cited by the Evangelists from the Old Testament. As in Matthew: *The Lord said unto my Lord, Sit thou on My right hand, until I make thine enemies a stool for thy feet* (xxii. 44; compare Ps. cx. 1). That this treats of the Lord cannot be apparent in the literal sense of the passage cited, as found in David; but still, that no other than the Lord is meant, He here teaches in
4 Matthew. Again in Matthew: *Thou Bethlehem, land of Judah, art in no wise least among the leaders of Judah; for out of thee shall come forth a Leader, who shall feed My people Israel* (ii. 6; compare Micah v. 1). They who abide in the literal sense, as do the Jews, know indeed from this passage that the Lord should be born there; but as they are expecting a leader and a king who will bring them back into the land of Canaan, they therefore explain the words found here according to the letter; that is, by the land of Judah they understand the land of Canaan, by Israel they understand Israel, though they know not where Israel now is, and by a Leader they still understand their Messiah; when, nevertheless, other things are meant by Judah and Israel; namely, by Judah the celestial, by Israel the spiritual, in heaven and on earth, and by the Leader
5 the Lord. Again in the same: *A voice was heard in Ramah, lamentation, weeping, and great mourning; Rachel weeping for her children, and she would not be comforted*

because they are not (ii. 18; compare Jer. xxxi. 15). They who abide in the literal sense never gather from it what is the internal sense of the same words; yet that there is an internal meaning, is plain in the Evangelist. Again: *Out of Egypt have I called My Son* (Matt. ii. 15; compare Hos. xi. 1). In Hosea it is said: *When Israel was a child, then I loved him, and called My son out of Egypt. They called them, so they went from before them . . . and I made Ephraim to go* (xi. 1–3). They who know not that there is an internal sense, cannot know otherwise than that Jacob is here meant when he entered into Egypt, and his posterity when they went out from it, and that by Ephraim is meant the tribe of Ephraim; and thus the same things that are in the histories of the Word; but still it is clear from the Word of the Evangelists, that they signify the Lord. But what the several particulars signify, could not be known at all if it were not disclosed by means of the internal sense.

CHAPTER XVIII.

1. And Jehovah appeared unto him in the oak-groves of Mamre, and he was sitting in the door of the tent, as the day was growing hot.

2. And he lifted up his eyes and looked, and behold three Men stood over against him; and he saw them and ran to meet them from the door of the tent, and bowed himself to the earth.

3. And he said, My Lord, if now I have found grace in thine eyes, pass not away, I pray, from thy servant.

4. Let now a little water be brought, and wash your feet, and lie down under the tree.

5. And I will bring a piece of bread, and strengthen ye

your heart; after that ye may pass on; for therefore are ye passed over unto your servant. And they said, So do, as thou hast spoken.

6. And Abraham hastened to the tent unto Sarah, and said, Make ready quickly three measures of meal of fine flour, knead and make cakes.

7. And Abraham ran unto the herd and took a calf, tender and good, and gave it to the servant, and he hasted to dress it.

8. And he took butter and milk, and the calf which he had dressed, and set before them; and he stood before them under the tree, and they did eat.

9. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10. And he said, Returning I will return unto thee about this time of life, and behold Sarah thy wife shall have a son. And Sarah heard in the door of the tent; and it was behind him.

11. And Abraham and Sarah were old, entering into days; it had ceased to be with Sarah in the way as with women.

12. And Sarah laughed within herself, saying, After I am grown old shall I have pleasure? and my lord old?

13. And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I indeed truly bear a child, and I am become old?

14. Shall anything be too wonderful for Jehovah? At the set time I will return unto thee, about this time of life, and Sarah shall have a son.

15. And Sarah denied, saying, I laughed not; for she was afraid. And He said, Nay, for thou didst laugh.

16. And the Men rose up from thence, and looked to the faces of Sodom; and Abraham went with them, to send them away.

17. And Jehovah said, Shall I hide from Abraham that which I do?

18. And Abraham shall surely become a nation great and numerous, and all the nations of the earth shall be blessed in him.

19. For I know him because he will command his sons, and his household after him, and they will keep the way of Jehovah, to do justice and judgment; that Jehovah may bring upon Abraham that which He hath spoken concerning him.

20. And Jehovah said, Because the cry of Sodom and Gomorrah has become great, and because their sin has become very grievous.

21. I will go down now, and see whether they have made a consummation according to the cry of it which is come unto Me; and if not, I will know.

22. And the Men looked from thence, and went toward Sodom; and Abraham he stood yet before Jehovah.

23. And Abraham drew near, and said, Wilt thou also consume the just with the wicked?

24. Peradventure there be fifty just, in the midst of the city; wilt Thou also consume, and not spare the place for the sake of the fifty just that are in the midst of it?

25. That be far from Thee to do according to this thing, to make the just to die with the wicked, and so the just shall be as the wicked; that be far from Thee; shall not the Judge of all the earth do judgment?

26. And Jehovah said, if I find in Sodom fifty just, in the midst of the city, I will spare all the place for their sake.

27. And Abraham answered and said, Behold now I have taken upon me to speak unto my Lord, and I am dust and ashes.

28. Peradventure there shall lack five of the fifty just, wilt Thou destroy all the city for the five? And He said, I will not destroy it, if I find there forty and five.

29. And he added yet to speak unto Him, and said, Peradventure forty shall be found there. And He said, I will not do it for the forty's sake.

30. And he said, Oh let not my Lord be angry, and I will speak: peradventure thirty shall be found there. And He said, I will not do it if I find thirty there.

31. And he said, Behold now I have taken upon me to speak unto my Lord: peradventure twenty shall be found there. And He said, I will not destroy it for the twenty's sake.

32. And he said, Oh let not my Lord be angry, and I will speak but this once: peradventure ten shall be found there. And He said, I will not destroy it for the ten's sake.

33. And Jehovah went His way when He made an end of speaking unto Abraham; and Abraham returned unto his place.

CONTENTS.

2136. First, it is here treated of the Lord's state of perception in the Human and communication with the Divine at that time, before the perfect union of His Human Essence with the Divine; which state is also that in regard to which the Lord says, "No one hath seen God at any time; the Only-begotten Son, That is in the bosom of the Father . . . (John i. 18).

2137. The Lord's state of perception in the Human at that time is signified by the oak-groves of Mamre (verse 1); in which state He had perceived the Divine to be manifesting itself before His Human (verse 2); at which He rejoiced (verse 3); and wished that the Divine should draw nearer to His Human, by putting on something natural (verse 4), and His Human nearer to the Divine by putting on the celestial (verse 5). The celestial, with the spiritual therefrom, which He put on, is signified by the three measures of meal of fine flour, of which cakes were made (verse 6); and that He also put on a conforming natural, is signified by the calf (verse 7). From this there

was conformation, and a communication of the Divine with the Human, and of the Human with the Divine (verse 8).

2138. Second, it is treated of the Lord's perception in that state respecting the rational with Him, that it would put off the human and be made Divine.

2139. That the rational would be made Divine, is signified by the son whom Sarah would bear (verse 9). That the human rational truth that was with the Lord did not perceive this, and thus did not believe it, is signified by Sarah's laughing at the door of the tent, that was behind him (verse 10–13, 15). It is confirmed that the Lord would put off this also, and put on in its place Truth Divine (verse 14).

2140. Third, the Lord's grief and anxiety over the human race are treated of; because men were so greatly imbued with the love of self, and from this with the desire of ruling over others from evil and falsity; for whom in that state He interceded and obtained that those should be saved with whom there should be goods and truths; and who these are, is recounted in order.

2141. The Lord's perception concerning the human race, that it was in evil and falsity: Sodom is the love of self, and from this the desire of ruling from evil; Gomorrah is the desire of ruling from falsity (verses 16, 20). This could not be concealed from the Lord in that state, because by Him and from Him was to be all salvation (verses 17–19); that is to say, they were to be visited when their wickedness reached its height (verses 20, 21). When He was in this perception (verse 22) He interceded for them; first for those with whom there should be truths, and those full of goods, who are signified by the fifty (verses 23–26); also for those with whom there should be less of good, but this still conjoined to truths, who are signified by the forty-five (verses 27, 28); then for those who have been in temptations, who are signified by the forty (verse 29); also for those who have been in any combats against evils,

who are signified by the thirty (verse 30); afterwards for those with whom there should be states of affection for good from any other source, who are signified by the twenty (verse 31); lastly for those with whom there should be states of affection for truth, who are signified by the ten (verse 32); and the answer continually is, that they should be saved (verses 26, 28, 32). After these things were accomplished, the Lord returned into His former state of perception (verse 33). These arcana in this chapter are contained in the internal sense, and are not manifest from the letter.

INTERNAL SENSE.

2142. Verse 1. *And Jehovah appeared unto him in the oak-groves of Mamre, and he was sitting in the door of the tent, as the day was growing hot.* "Jehovah appeared unto him" signifies the Lord's perception; "in the oak-groves of Mamre" signifies the quality of the perception; "he was sitting in the door of the tent" signifies the holy state which He then was in; "as the day was growing hot" signifies from love.

2143. *Jehovah appeared unto him.* That this signifies the Lord's perception may be evident from this, that the histories of the Word are no other than representatives, and their words significative, of those things which are in the internal sense. Here the Lord and His perception are treated of in the internal sense, and this perception was represented by Jehovah's appearing to Abraham. Every appearing, every speech, and every deed, in the histories of the Word, are thus representative; but it is not manifest what they represent unless the histories are attended to simply as objects, like those of sight, from which there is given opportunity or abundant means for thinking about higher matters — from gardens, for example, when they are seen, to think about fruits, their uses, and also the enjoy-

ment they give to life; and with more elevation of thought about paradisal or heavenly happiness. When such things are thought of, the several objects of the garden are indeed seen, but so slightly that they are not attended to. So also it is with the historical facts of the Word; for when in these the celestial and spiritual things in the internal sense are thought of, then the facts and the words themselves receive no further attention.

2144. *In the oak-groves of Mamre.* That this signifies the quality of the perception is evident from the representation and signification of oak-groves, and also from the representation and signification of Mamre. What oak-groves represented and signified in general, was shown in Part First (n. 1442, 1443); and what the oak-groves of Mamre in particular, was also shown (n. 1616); namely, perceptions, but such as are human from acquired knowledge, and from the first rational things therefrom. What 2
perception is, is wholly unknown at this day, because no one at the present day is in perception such as the ancients were in, and especially the most ancient. The latter knew from perception whether a thing was good, and consequently whether it was true. There was an influx into their rational from the Lord through heaven; from which, when they thought about any holy thing, they perceived whether it was so, or was not so. Such perception afterwards perished with man, when he began to be no longer in heavenly ideas, but only in worldly and corporeal ones; and in place of it succeeded conscience, which is also a kind of perception; for to act contrary to conscience and according to conscience is nothing else than to perceive from it whether or no a thing is so, or is to be done. Yet the perception 3
of conscience is not from good that flows in, but from truth that is implanted in men from infancy in accordance with the holy state of their worship, and is afterwards confirmed; this alone they then believe to be good. Hence conscience is a kind of perception, but it is from such truth; and when

charity and innocence are insinuated into the truth by the Lord, there is then the good of that conscience. From these few things it may be evident what perception is. But between perception and conscience there is much difference — see what is said about perception in Part First (n. 104, 125, 371, 483, 495, 503, 521, 536, 597, 607, 784, 865, 895, 1121, 1616), about the perception of spirits and angels (n. 202, 203, 1008, 1383, 1384, 1390–1392, 1394, 1397, 1504), and that the learned do not know what perception
4 is (n. 1387). As regards the Lord when He lived in the world, all His thought was from Divine perception, because He alone was a Divine and Celestial Man; for He was the only one in whom was Jehovah Himself, from Whom was His perception, as to which see also in Part First (n. 1616, 1791). His perceptions were more and more interior, the nearer He drew to union with Jehovah. Now of what kind His perception had been, may be evident from what was said about the oak-groves of Mamre in Part First (n. 1616); and of what kind it became when He perceived the things that are contained in this chapter, is described in what next follows.

2145. *He was sitting in the door of the tent.* That this signifies the holy state which He then was in, namely, the holy state of love — which is signified by the day's growing hot, explained in what follows — is evident from the signification of a tent, as what is holy, in regard to which and the reason why holy things are signified by tents, see above (n. 414, 1102, 1566). As the Lord was then in the perception which is signified by the oak-groves of Mamre, which is a lower rational one, but yet more internal than that which is signified by the oak-groves of Moreh (spoken of in n. 1442, 1443), it is here represented and thus signified by His sitting in the door of the tent, that is, at the entrance to what was holy. How it is with perceptions, as less and more interior, may be illustrated by the perceptions of the most ancient people; from whom I have heard that the

more they were in knowledges from the things which are objects of hearing and sight, the lower were their perceptions; but that the more they were elevated above them to the heavenly things of charity and love, the more interior they were, because they were then nearer to the Lord.

2146. *As the day was growing hot.* That this signifies from love is evident from the signification of heat, as in the internal sense love; and since heat belongs either to the day or to the year, love is represented either by the heat of the day or by the heat of the year, according to the historical facts related. That heat signifies love may be evident from this, that love is called spiritual heat, and that all affection is signified by growing warm, even in common speech; and further from this, that love and its affections, in man's interiors, as also in his exteriors, and in his corporeals themselves, make themselves manifest under the guise of heat; indeed heat has no other origin, when it flows forth from man's interiors. But such as the love is, such is the heat. Celestial love and spiritual love are what present genuine heat. All other heat, namely, that which is from the loves of self and of the world, and also from other filthy loves, is unclean, and falls away in the other life into what is excrementitious (see n. 1773). Moreover it is to be known that holiness is never predicated except of love and charity; and not of faith except for the measure of love and charity that there is in the truths of faith — except from this the truths of faith are not holy (see what was said before, n. 2049).

2147. Verse 2. *And he lifted up his eyes, and looked; and behold, three Men stood over against him; and he saw them, and ran to meet them from the door of the tent, and bowed himself to the earth.* "He lifted up his eyes" signifies that He saw within Himself; "and behold, three Men stood over against him" signifies the Divine itself, the Divine Human, and the Holy proceeding; "and he saw them" signifies when He apperceived this; "and ran to

meet them" signifies that He drew nearer in thought to the things which were perceived; "from the door of the tent" signifies from the holy state which the Lord then was in; "and bowed himself to the earth" signifies the effect of humiliation, from joy therefrom.

2148. *He lifted up his eyes.* That this signifies that the Lord saw within Himself, is evident from the signification of lifting up the eyes. By eyes in the Word is signified the inner sight or the understanding, as may be evident from the passages cited above (n. 212). Hence to lift up the eyes means to see and perceive things which are above one's self. Things that are interior are expressed in the Word by those that are higher, as by looking upward, lifting up the eyes to heaven, and thinking high things; and this for the reason that man supposes heaven to be on high, or above himself; when yet it is not on high, but is in what is internal—as when a man is in the heavenly things of love, his heaven is then within him (see n. 450). From this it follows that to lift up the eyes signifies to see within one's self.

2149. *Behold three Men stood over against him.* That this signifies the Divine itself, the Divine Human, and the Holy proceeding, may be evident without explanation; for it is known to every one that there is a Trine, and that this Trine is a One. That it is a One is plainly manifest in this chapter; namely, in verse 3, which follows, where it is said, "He said, My Lord, if now I have found favor in Thine eyes, pass Thou not away, I pray"; which words were addressed to the three Men. And further, in verse 10, "And he said, Returning I will return unto thee." In verse 13, "And Jehovah said unto Abraham." In verse 15, "He said, Nay, for thou didst laugh." In verse 17, "And Jehovah said, Shall I hide from Abraham that which I do?" In verse 19, "For I have known him." In verse 20, "And Jehovah said." In verse 21, "I will go down, and I will see whether they have made a consummation accord-

ing to the cry of it which is come unto Me; and if not, I will know." In verse 23, Abraham said, "Wilt thou also consume the just with the wicked?" In verse 25, "That be far from Thee to do according to this thing. . . . That be far from Thee." In verse 26, "And Jehovah said, If I find fifty just . . . I will spare all the place for their sake." In verse 27, "I have taken upon me to speak unto my Lord." In verse 28, "Wilt Thou destroy the whole city for five? And He said, I will not destroy it, if I find there forty and five." In verse 29, "He added yet to speak unto Him. . . . He said, I will not do it for the forty's sake." In verse 30, "Let not my Lord be angry. . . . He said, I will not do it if I find thirty there." In verse 31, "He said, I have taken upon me to speak unto my Lord. . . . He said, I will not destroy it for the twenty's sake." In verse 32, "Oh let not my Lord be angry. . . . And He said, I will not destroy it for the ten's sake." And in verse 33, "And Jehovah went His way when He made an end of speaking with Abraham." From all this it may be evident that by the three Men who appeared to Abraham was signified the Divine itself, the Divine Human, and the Holy proceeding; and that the Trine in itself is a One. In the internal sense it is here treated of Jehovah's appearing to the Lord, and of the Lord's perceiving this; but not by an appearing such as there was to Abraham; for it is historically true that three Men were seen by Abraham; but this represents the Divine perception, or the perception from the Divine which the Lord had when in the Human; which perception is treated of in what follows.

2150. *And he saw them.* That this signifies when the Lord apperceived this, is evident from the signification of seeing in the internal sense, as understanding and apperceiving, as also being illuminated (see n. 1584). Nothing is more common in the Word than for seeing to have this signification. The signification here is that He apperceived that a perception from the Divine was present as just said.

2151. *And he ran to meet them.* That Abraham's running to meet them signifies that the Lord drew nearer to the things which were perceived, is evident from the series of the things in the internal sense; for the preceding verse treats of the Lord's perception, in which He then was; this verse treats of His observing the perception to be from the Divine, and here now His drawing nearer to it is represented and thus signified by his running to meet them.

2152. *From the door of the tent.* That this signifies from the holy state which the Lord then was in, is evident from the signification of a tent, as a holy state, and from the signification of the door, as being the entrance into what is holy (explained above, n. 2145).

2153. *And bowed himself to the earth.* That this signifies the effect of humbling Himself from joy therefrom, is evident from the signification of bowing himself, as being to humble. Just as all interior affections have gestures corresponding to them in outward or bodily motions, which gestures are the effects of the affections as their effecting causes, so the affection of humbling one's self has humiliation and also prostration. That this prostration was from joy is evident because He apperceived, as said before, the perception to be from the Divine. The state of the Lord's humiliation when He was in the Human, has been treated in many places before; and, by the Divine mercy of the Lord, it is to be treated further in this chapter.

2154. Verse 3. *And he said, My Lord, if now I have found favor in Thine eyes, pass not away, I pray, from Thy servant.* "And he said" signifies that the Lord so thought; "My Lord" signifies the Trine in One; "if now I have found grace in Thine eyes" signifies the deference of the Lord's state, when He noticed that perception; "pass not away, I pray, from Thy servant" signifies that He intensely desired that what He began to perceive should not pass away. The servant is the Human with the Lord, before it was made Divine.

2155. *He said.* That this signifies that the Lord so thought, is evident from the signification of saying when found in the historical sense, which is to perceive (see n. 1898, 1919, 2080).

2156. *My Lord.* That this signifies the Trine in One, namely, the Divine itself, the Divine Human, and the Holy proceeding, which Trine is in One, is evident from its being here said Lord, in the singular number. So too in verses 27, 31, "Behold now I have taken upon me to speak unto my Lord"; and in verses 30, 32, "Oh let not my Lord be angry." The three Men are also called Jehovah, as in verse 13, it is said, "Jehovah said unto Abraham"; in verse 14, "Shall anything be too wonderful for Jehovah?" in verse 22, "Abraham stood before Jehovah"; and in verse 33, "And Jehovah went His way when He made an end of speaking with Abraham." Hence it is evident that the three Men, that is, the Divine itself, the Divine Human, and the Holy proceeding, are the same as the Lord, and the Lord the same as Jehovah. In the Christian Faith, called the Creed, the same is acknowledged, where it is said in plain words, "There are not three Uncreate, nor three Infinite, nor three Eternal, nor three Almighty, nor three Lords, but One." There are none who separate this Trine which is in One, but those who say that they acknowledge one Supreme Existence, Creator of the Universe; which is forgiven those who are out of the Church. But they who are within the Church, and say this, though they say it and sometimes think it, do not indeed acknowledge any God; so still less do they acknowledge the Lord.

2157. *If now I have found grace in thine eyes.* That this signifies the deference of the Lord's state when He observed that perception, may be evident from the affection of humiliation which there is in these words themselves; and also in those which directly follow—"Pass not away, I pray, from thy servant"—in which there is also humiliation. In every particular in the Word there is both affection and a

subject matter. Celestial angels perceive what the Word is in the internal sense as to the affection; but spiritual angels what it is in the internal sense as to the matter. Those who perceive the Word in the internal sense as to the affection, pay no attention to the words which belong to the matter, but form to themselves ideas from the affection and its series, and this with endless variety. Here, for example, at the words, "If now I have found grace in thine eyes, pass not away, I pray, from thy servant," they perceive the Lord's state of humbling himself in the Human, but only the affection of the humiliation. From this, in a manner and variety and abundance inexpressible, they form for themselves celestial ideas; which can scarce be called ideas, but so many lights of affections and perceptions, which follow in continuous series, according to the series of the affection of the things in the Word that is read.

2 Hence it may be evident that the perception, thought, and speech of the celestial angels is more ineffable and much richer than the perception, thought, and speech of the spiritual angels; for the latter is simply determined to the subject matter, following the series of the expressions. That the speech of celestial angels is of this nature may be seen in Part First (n. 1647). Hence it is that these words, "If now I have found grace in thine eyes," signify in the celestial sense the deference of the Lord's state when He observed that perception. And besides, to find grace in thine eyes was a customary mode of speech for the expression of deference; as may be evident from Laban's deference to Jacob: *Laban said unto him, If now I have found grace in thine eyes* (Gen. xxx. 27); also from Jacob's deference to Esau: *Jacob said, Nay, I pray; if now I have found grace in thine eyes* (Gen. xxxiii. 10); and likewise from other instances in the Word.

2158. *Pass not away, I pray, from thy servant.* As to the signification of these words — that He intensely desired — the case is similar, as just now said, namely, that here

also is deference, which is expressed in this way, and at the same time the affection of desire that what He began to perceive should not pass away.

2159. That the servant is the Human with the Lord before it was made Divine, may be evident from many passages in the Prophets. The reason, which has been spoken of several times before, is, that the Human which was with the Lord was nothing else than a servant before He put it off and made it Divine. The Human with Him was from the mother, and thus infirm, having with it from the mother a hereditary nature, which He overcame through combats of temptations and utterly expelled, till it had nothing left of the infirm and hereditary nature from the mother—indeed, at last not anything whatever from the mother. Thus He entirely put off the nature from the mother, so that He was no longer her son. To the same effect He Himself says in Mark: *They said unto Him, Behold Thy mother and Thy brethren without seek for Thee. And He answered them, saying, Who is My mother, or My brethren? And looking around about on them that sat about Him, He said, Behold My mother and My brethren; for whosoever shall do the will of God, the same is My brother, and My sister, and My mother* (iii. 32–35; Matt. xii. 46–49; Luke viii. 20, 21). And when He put off this Human, He put on 2
the Divine Human, from which He called Himself the Son of Man, as we find many times in the Word of the New Testament; and also the Son of God; and by the Son of Man He meant the Truth itself, and by the Son of God the Good itself, which His Human had when made Divine. The former state was that of the Lord's humiliation, but the latter that of His glorification (treated of before, n. 1999). In the former state, that of humiliation, when as 3
yet He had the infirm Human with Himself, He adored Jehovah as another than Himself, and indeed like a servant; for the Human is nothing else in respect to the Divine; on which account the term servant is predicated

of that Human in the Word, as in Isaiah: *I will defend this city to save it, for Mine own sake, and for My servant David's sake* (xxxvii. 35); where the Assyrians are treated of, in whose camp a hundred and eighty-five thousand were smitten down by an angel. David stands for the Lord; and as He was to come, He is called a servant as to His Human. That David stands for the Lord in the Word may
4 be seen above (n. 1888). In the same Prophet: *Behold My servant upon whom I will lean; My chosen, in whom My soul is well pleased. I have put My spirit upon him; he shall bring forth judgment unto the nations* (xlii. 1), where the Lord is plainly spoken of; concerning whom, when in the Human, the terms servant and chosen are used. In the same Prophet: *Who is blind but My servant? and deaf, as Mine angel whom I send? who is blind as he that is made perfect, and blind as the servant of Jehovah?* (xlii. 19) where also the Lord is spoken of; and the terms servant and angel are used of Him when in
5 the Human. Again: *Ye are My witnesses, saith Jehovah, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He* (xliii. 10). Again: *And now said Jehovah, That formed Me from the womb to be His servant; to bring Jacob again unto Him, and that Israel be gathered unto Him. . . . And He said, It is a light thing that thou shouldest be My servant, to raise up the tribes of Jacob . . . I have given thee for a light of the nations that thou mayest be My salvation unto the end of the earth* (xlix. 5, 6); where also the Lord and His Human are plainly treated of, before He was made the light of the nations, and salvation unto the end of the earth. Again: *Who is among you that feareth Jehovah, that hearkeneth to the voice of His servant? He that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and stay upon His God* (l. 10). Servant here also stands for the Human with the Lord, His being in which and teaching the way of truth, is the voice of the

servant of Jehovah. Again: *Jehovah goeth before you,* 6 *and the God of Israel gathereth you. Behold, My servant shall deal wisely; he shall be exalted, and lifted up, and raised very high* (lii. 12, 13). It is evident that servant is here said of the Lord when He was in the Human; for it is said of Him that He shall be exalted, and lifted up, and raised on high. Again: *He hath no form and no honor; we saw him, but there was no beauty . . . He was despised . . . a man of sorrows and acquainted with sickness. . . . It pleased Jehovah to bruise him; He hath made him weak; if he shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the will of Jehovah shall prosper in his hand; he shall see of the travail of his soul, he shall be satisfied; by his knowledge shall My just servant justify many; and he himself hath borne their iniquities* (liii. 2, 3, 10, 11). Here, as in the whole of this chapter, the Lord's state of humiliation is plainly treated of; it is also said that He was then in an infirm human, for it is said that He was a man of sorrows, acquainted with sickness, weak, in the travail of His soul, besides other things; in this state He is called servant.

2160. Verse 4. *Let now a little water be brought, and wash ye your feet, and lie down under the tree.* "Let now a little water be brought" signifies that they should draw near, and let themselves down from Divine things nearer to His intellectual things; "and wash ye your feet" signifies that they should put on something natural, in order that in the state in which He then was, He might the better perceive; "and lie down under the tree" signifies near to the perception of His state in which He was; tree is perception.

2161. *Let now a little water be brought.* That this signifies that they should draw near, and let themselves down from Divine things nearer to His intellectual things, cannot be so evident from these words alone, that they should take a little water, but from the series of the things in this verse,

and from their connection with those which go before and those which follow. From what is said in this verse no one would ever know that "Let now a little water be brought, and wash ye your feet, and lie down under the tree" signified that the Divine should let itself down nearer to the state of perception in which the Lord then was, and should put on something natural that He might the better perceive; for not a trace of this arcanum shows itself in the words understood historically; but that still they signify these things in the internal sense, and that the angels so
2 perceive them, I know for a certainty. It may be evident from this, how great and how deep arcana lie hid in the Word. Moreover, that such is the signification, may be plain from the signification of the several words in the internal sense, namely, from the signification of water as intellectual things, from the signification of feet as natural things, and from the signification of a tree as perception. When these things are understood, it may be evident from the series of things, and from their connection with those which precede and those which follow, what this passage signifies, namely, what has been told. That waters signify scientific and rational, and so intellectual things, was shown in Part First (n. 28, 680), and may be evident from very many other passages in the Word, for which we have not space.

2162. *Wash ye your feet.* That this signifies that [the Divine] should put on something natural, in order that, in the state in which the Lord then was, He might the better perceive, may be evident from the signification of the feet, as natural things, and also, likewise, from the series of things. That arcana lie hid here may to some extent be evident from this that Abraham prayed the three Men to take a little water and wash their feet, and to recline under a tree; when yet he knew that it was the Lord or Jehovah; also from this, that such things would not otherwise have
2 been narrated. That feet signify natural things, may be

evident from the representatives in the other life, and from the representatives therefrom that were with the Most Ancient people, and that are thus found in the Word. Celestial and spiritual things are represented by the head and by what belongs to the head; rational things and what belong to rational things, by the breast and what belongs to the breast; natural things and what belong to natural things, by the feet and what belongs to the feet. It is from this, that the sole and the heel of the foot signify the lowest natural things (respecting which see n. 259); and a shoe the lowest things of all, which are filthy (concerning which see n. 1748). Similar things are signified by the 3 representations in the dreams and the visions described in the Prophets — as by the statue which Nebuchadnezzar saw, the head of which was good gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet part of iron and part of clay (Dan. ii. 32, 33); where the head signifies celestial things, which are the inmost, and are gold (as shown, n. 113, 1551, 1552); the breast and arms spiritual or rational things, which are silver (as shown, n. 1551); but the feet the lower things, which are natural, the truths of which are signified by iron, and the good by potter's earth or clay. That iron denotes truth, may be seen above (n. 425, 426); also that clay denotes good (n. 1300); in the present case both being natural. Such is the order of succession in the Lord's kingdom in the heavens, and in the church which is the Lord's kingdom on earth, and also in every one who is a kingdom of the Lord. The case is similar with the vision which 4 Daniel had, of which it is said: *I lifted up mine eyes, and looked, and behold a man clothed in linen, and his loins were girded with gold of Uphaz; his body also was like Tarshish, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like the shining of burnished brass* (x. 5, 6). By these things are signified in particular the interiors of the Word as to good

and truth; the arms and feet are its exteriors, which are the sense of the letter, because natural things are there, for they are taken from natural things. Moreover, what each part signifies, namely, the loins, the body, the face, the eyes, and the many other things in man, may be evident from the representatives in the other life; which will be spoken of, by the Lord's Divine mercy, when we come to treat of the Greatest Man, which is the Lord's heaven, and
5 the representatives from it in the world of spirits. What is read of Moses, Aaron, Nadab, Abihu, and the seventy elders, that *they saw the God of Israel, and there was under His feet as it were a work of sapphire stone, and as it were the substance of heaven for clearness* (Exod. xxiv. 9, 10), signifies that they saw only the externals of the church, represented in natural things; and also the literal sense of the Word, in which the externals are also represented by natural things—as said already—which are the feet, under which was as it were a work of sapphire stone, and as it were the substance of heaven. That it was the Lord Who was seen by them, but only in those lower or natural things, is evident; for He is called the God of Israel Whom all things of the church represented, and all things of the Word in the internal sense signified. For the Lord is presented to be seen according to the things which are at the time signified—in John, as a Man upon a white horse, when He signified the Word, as is plainly said (Apoc.
6 xix. 11, 13). The animals seen by Ezekiel, which were cherubs, are described as to celestial and spiritual things by their faces and wings among other things, but as to natural things as follows: *Their feet, a straight foot; and the sole of their feet as the sole of a calf's foot; and they gleamed like the brightness of burnished brass* (Ezek. i. 7). The feet, that is, the natural things, are said to have gleamed like burnished brass, for the reason that brass signifies natural good (n. 425, 1551). So with the appearance to John; as *the Son of Man . . . Whose eyes were as a flame*

of fire, and His feet like unto burnished brass (Apoc. i. 14, 15; ii. 18). That the feet signify natural things, may be 7
further manifest from the passages that now follow. John says that he saw a *strong angel coming down out of heaven, arrayed with a cloud, and the rainbow about his head, and his face as the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left upon the earth* (Apoc. x. 1, 2). By this angel in like manner is signified the Word; what it is in the internal sense is signified by the rainbow about his head, and by his face being as the sun; but the external sense, or that of the letter, by the feet. The sea means natural truth, the earth natural good; hence it is plain what is signified by his putting "his right foot upon the sea, and his left upon the earth." A footstool is mentioned in many 8
passages of the Word; but it is not known what this signifies in the internal sense. As in Isaiah: *Jehovah said, The heavens are My throne, and the earth is My footstool. Where is that house which ye build unto Me? and where is the place of My rest?* (lxvi. 1.) The heavens are the celestial and spiritual things, and thus the inmost, both of the Lord's kingdom in the heavens, and of the Lord's kingdom on the earth or in the church, and also in every man who is a kingdom of the Lord or a church; thus also celestial and spiritual things considered in themselves, which are those of love and charity and of faith therefrom; and thus all the things which are of internal worship, and in like manner all the things which are of the internal sense of the Word; these are the heavens, and are called the Lord's throne. But the earth is all the lower things corresponding to these — as the lower rational things and natural things, of which celestial and spiritual things are all predicated from correspondence; such as are the things which are in the lower heavens, also those in the church and in external worship, and in the literal sense of the Word; in a word, all such things as proceed from internal things and

are presented in externals — such because they are rational things, are called the earth and the stool for the Lord's feet. What heaven and earth are, in the internal sense, may be seen above (n. 82, 1733); also what the new heaven and the new earth (n. 2117, 2118 at end); and
9 that man is a little heaven (n. 911, 978, 1900). So too in Jeremiah: *The Lord covereth the daughter of Zion with a cloud in His anger: He hath cast down from the heavens unto the earth the beauty of Israel, and hath not remembered His footstool in the day of His anger* (Lam. ii. 1). Also in David: *Exalt ye Jehovah our God, and bow yourselves down at His footstool, Holy is He* (Ps. xcix. 5). And in another place: *We will enter into His tabernacles, we will bow down at His footstool* (Ps. cxxxii. 7). They thought in the Representative Church, and so the Jews have thought, that the House of God and the Temple was a stool for His feet; not knowing that external representative worship was signified by the House of God and the Temple. What the internals of the church were, which were signified by heaven, or God's throne, they were wholly
10 ignorant. And again in David: *The saying of Jehovah unto my Lord: Sit Thou at My right hand, until I make Thine enemies a stool for Thy feet* (Ps. cx. 1; Matt. xxii. 42–45; Mark xii. 36; Luke xx. 42, 43). By a stool for the feet here in like manner natural things are signified, as well sensual as scientific, and man's rational things therefrom. These are called enemies when they pervert worship, and this from the literal sense of the Word, so that there is worship only in externals, and either no internal worship or what is defiled (see n. 1094, 1175, 1182). When those things are thus perverted and defiled, they are called enemies; but because, viewed in themselves, they have reference to internal worship, when this is restored, then the things that belong to external worship, as well as those which belong to the literal sense of the Word, become, as
11 was said, a stool for His feet. In Isaiah: *The glory of*

Lebanon shall come unto thee, the fir tree, the pine, and the box tree together, to beautify the place of My sanctuary, and I will make the place of My feet honorable (lx. 13). The Lord's kingdom and church is here treated of; its spiritual heavenly things are the glory of Lebanon, or the cedars; but its natural heavenly things are the fir tree, the pine, and the box tree — as elsewhere also in the Word — and thus the things which are of external worship; of these it is said, "I will make the place of My feet honorable"; and this cannot be made honorable by the fir, the pine, and the box, but by the things which they signify. That the feet 12
signify these things is evident also from the representatives in the Jewish Church, as from Aaron and his sons' washing their hands and their feet before entering into the tabernacle (Exod. xxx. 19, 20; xl. 31, 32). That arcana were thus represented every one may see; for what is the washing of the hands and feet but something external, which is of no avail unless the internal is clean and pure? Nor can the internal be cleaned and purified by that washing. But as all the rites of that church were significative of internal things, which are celestial and spiritual, such is the case here also: it is the cleanness of external worship that is here signified, and external worship is clean when there is internal worship within it. Hence their lavers were of brass, and also that great laver that was called the brazen sea and the ten smaller lavers were of brass around the temple of Solomon (1 Kings vii. 23, 38); because brass represented the good of external worship, which is the same as natural good (as to which signification of brass, see n. 425, 1551). So, too, it was a representative law that 13
a man of the seed of Aaron in whom there was a fracture of the foot, or a fracture of the hand, should not come near to offer the offerings made by fire to Jehovah (Lev. xxi. 19, 21). By those who had a fracture in the feet or the hands were represented those who are in perverted external worship. That the feet signify natural things is 14

further manifest in passages that occur throughout the Prophets, as in this prophecy of Moses: *Blessed be Asher above sons; let him be acceptable unto his brethren, and dipping his foot in oil; thy shoes shall be iron and brass* (Deut. xxxiii. 24, 25). This will be understood by no one unless it be known what oil, the foot, iron, brass, and a shoe signify in the internal sense. That the foot is the natural, and a shoe the still lower natural, such as the corporeal sensual is, may be seen above (n. 1748); also that oil is the celestial (n. 886), iron natural truth (n. 425, 426), and brass natural good (n. 425, 1551); hence it is plain
15 what these words involve. In Nahum: *Jehovah hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet* (i. 3); where the dust of the feet signifies the natural and corporeal things with man, from which are clouds. The same is also signified by these words in David: Jehovah *bowed the heavens, and came down, and thick darkness was under His feet* (Ps. xviii. 9).
16 When the good and true things of faith are perverted by means of natural light, as they call it, this is described in the Word by the feet and hoofs of a beast, by which waters are disturbed and food is trampled upon. As in Ezekiel: *Thou hast come forth into thy rivers, and trampled the waters with thy feet; and trampled their rivers. . . . I will destroy also every beast thereof from beside many waters; and the foot of man shall not trouble them any more, nor the hoofs of beasts* (xxxii. 2, 13). Egypt is here treated of, by which outward knowledges are signified (as has been shown, n. 1164, 1165, 1462); and so by the feet and hoofs by which the streams and waters are disturbed, knowledges from sensual and natural things are signified, from which they reason about the arcana of faith; nor do they believe before these arcana are comprehended by means of such knowledges, and this is not to believe at all; for the more such persons reason, the less do they believe (see n. 128–130, 215, 232, 233, 1072, 1385). From all this it is now

plain that by feet in the Word natural things are signified; but what more is signified, is manifest from the series of things.

2163. *And lie down under the tree.* That this signifies near to the perception of His state in which He was, is evident from the signification of a tree, as perception (see n. 103); then that this is the real sense, is plain from the series of things. That trees signified perceptions came from this, that the celestial man was compared and likened to Paradise, or the garden in Eden; hence the perceptions of heavenly things with him were likened to the trees in the garden.

2164. Verse 5. *And I will bring a piece of bread, and strengthen ye your heart; after that ye may pass on; for therefore are ye passed over unto your servant. And they said, So do, as thou hast spoken.* "I will bring a piece of bread" signifies something celestial adjoined; "strengthen ye your heart" signifies as much as is meet; "after that ye may pass on" signifies that when He should have ceased perceiving He would thus be content; "for therefore are ye passed over unto your servant" signifies that they came for this purpose. "And they said, So do, as thou hast spoken" signifies that it should be so done.

2165. *I will bring a piece of bread.* That this signifies something celestial adjoined, is evident from the signification of bread, as being what is celestial (explained before, n. 276, 680, 681, 1798). Bread signifies what is celestial for the reason that bread means in general all food, and thus in the internal sense all heavenly food. What heavenly food is, has been told in Part First (n. 56–58, 680, 681, 1480, 1695). That bread means all food in general, may be evident from the following passages of the Word: we read of Joseph, that he said to him who was over his house, that he should conduct the men — his brethren — home, and should slay what was to be slain, and should make ready; and afterwards, when they were prepared and they were to

eat, he said, *Set on bread* (Gen. xliii. 16, 31); meaning that they should make ready the table; bread thus standing for all articles of food. We read concerning Jethro that *Aaron came, and all the elders of Israel to eat bread with Moses' father-in-law before God* (Exod. xviii. 12). Here, too, bread stands for all kinds of food. Concerning Manoah it is written in the Book of Judges, *Manoah said unto the Angel of Jehovah, I pray thee, let us detain thee, and let us make ready a kid of the goats before thee. And the Angel of Jehovah said unto Manoah, Though thou detain me, I will not eat of thy bread* (xiii. 15, 16). Bread here stands for a kid of the goats. When Jonathan ate of the honey-comb, they told him that Saul adjured the people, saying, *Cursed be the man that eateth bread this day* (1 Sam. xiv. 27, 28); where bread stands for all food. Again concerning Saul: *The king sat him down to eat bread . . . And Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to bread either yesterday or today?* (1 Sam. xx. 24, 27) meaning to the table, where were all kinds of food. We read concerning David that he said to Mephibosheth, Jonathan's son, *Thou shalt eat bread at my table continually* (2 Sam. ix. 7, 10). So too of Evil-merodach, who said that Jehoiachin king of Judah should *eat bread before him continually, all the days of his life* (2 Kings xxv. 29). Of Solomon also: *Solomon's bread for one day was thirty cors of fine flour, and sixty cors of meal, ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides the hart and the gazelle and the roebuck and fatied fowl* (1 Kings iv. 22, 23); where bread plainly stands for all the things that are here named.

2 Now as bread means all kinds of food in general, it therefore signifies in the internal sense all those things which are called heavenly food; which may be still more evident from the burnt-offerings and sacrifices that were made of lambs, sheep, she-goats, kids, he-goats, young cattle, and oxen, which were called in one word *the bread of the offering*

made by fire unto Jehovah; as is clearly evident from the following passages in Moses, where the various sacrifices are treated of; of which it is said that the priest should burn them upon the altar, *the bread of the offering made by fire unto Jehovah, for an odor of rest* (Lev. iii. 11, 16): all those sacrifices and burnt-offerings were so called. Again: The sons of Aaron *shall be holy unto their God, and not profane the name of their God; for the offerings of Jehovah made by fire, the bread of their God, they do offer. . . . A man of the seed of Aaron . . . in whom there shall be a blemish, shall not come nigh to offer the bread of his God* (Lev. xxi. 6, 8, 17, 21); where also sacrifices and burnt-offerings are the bread. The same is true of Lev. xxii. 25. Again: *Command the sons of Israel, and say unto them, My oblation, My bread for offerings made by fire, of an odor of rest, shall ye observe, to offer unto Me at their appointed time* (Num. xxviii. 2). Here also bread stands for all the sacrifices which are there enumerated. In Malachi: *Offering polluted bread upon Mine altar* (i. 7); where also the sacrifices are spoken of. The hallowed things of the sacrifices, which they ate, were also called bread; as is evident from these words in Moses: he that toucheth an unclean thing *shall not eat of the holy things; but he shall wash his flesh in water, and when the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread* (Lev. xxii. 6, 7). The burnt-offerings and sacrifices in the Jewish Church 3
represented nothing but the celestial things of the Lord's kingdom in the heavens, and of the Lord's kingdom on earth or in the church, also of the Lord's kingdom or church with every one; in general all things of love and charity, for these are celestial; and every kind of sacrifice represented something peculiar. All these were at that time called bread. When therefore sacrifices were abolished, and other things succeeded in their place for external worship, it was commanded that bread and wine should be

4 made use of. From this, then, it is now evident what the bread signifies, namely, all the things represented by the sacrifices; thus in the internal sense the Lord Himself. And because it signifies the Lord Himself, it signifies love itself toward the whole human race, and what belongs to love; as also man's reciprocal love to the Lord and the neighbor. It thus signifies all celestial things, and so the wine signifies all spiritual things; which the Lord also teaches in plain words in John: They said, *Our fathers did eat the manna in the wilderness; as it is written, He gave them bread from heaven to eat. Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but My Father giveth you the true Bread from heaven; for the Bread of God is He that cometh down from heaven, and giveth life unto the world. They said unto Him, Lord, evermore give us this Bread. Jesus said unto them, I am the Bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst* (vi. 31–35). And in the same: *Verily I say unto you, he that believeth on Me, hath eternal life. I am the Bread of life. Your fathers did eat the manna in the wilderness, and are dead; this is the Bread that cometh down from heaven, that one may eat thereof and not die. I am the living Bread that came down from heaven; if any one eat of this Bread, he shall live for ever* (vi. 47–51).

5 Now because the Bread is the Lord, it belongs to the celestial things which are of love, and which are the Lord's; for the Lord is the celestial itself, because He is love itself, that is, mercy itself; and because this is so, bread means all the celestial, that is, all love and charity with man, since these are from the Lord. Therefore they who are not in love and charity have not the Lord with them, and thus are not gifted with the good and happy things that are signified by bread in the internal sense. This outward symbol was commanded because the greatest part of the human race are in outward worship; and so without some outward

symbol there would be scarce anything holy with them. When, therefore, those in outward worship live in love to the Lord and in charity toward the neighbor, they have all the while in them an internal, though they do not know that this is the veriest internal of worship. Thus in their outward worship they are confirmed in the goods which are signified by the bread. In the Prophets also the celestial 6 things of love are signified by bread (as in Isa. iii. 1, 7; xxx. 23; xxxiii. 15, 16; lv. 2; lviii. 7, 8; Lam. v. 9; Ez. iv. 16, 17; v. 16; xiv. 13; Am. iv. 6; viii. 11; Ps. cv. 16), in like manner by the bread of Presence upon the table (mentioned Lev. xxiv. 5–9; Ex. xxv. 30; xl. 23; Num. iv. 7; 1 Kings vii. 48).

2166. *Strengthen ye your heart.* That this signifies as much as is meet, cannot be so evident from the immediate signification of the words in the internal sense, as from the series of things. For the Divine perception is treated of, that this might draw nearer to the perception of the Human which was then with the Lord, and that it might let itself down to His intellectual things, by putting on something natural and also something celestial adjoined to it, as much as was meet — which is to strengthen the heart. In the immediate sense, to strengthen the heart by bread is to be refreshed, and thus to enjoy what little of the celestial is meet.

2167. *After that ye may pass on.* That this signifies that when He should have ceased perceiving He would thus be content, is in like manner evident from the series.

2168. *For therefore are ye passed over unto your servant.* That this signifies that they came for this purpose, is also evident without explanation.

2169. *And they said, So do as thou hast spoken.* That this signifies that it would be so done, likewise needs no explanation.

2170. Verse 6. *And Abraham hastened to the tent unto Sarah, and said, Make ready quickly three measures of meal*

of fine flour, knead, and make cakes. "Abraham hastened to the tent unto Sarah" signifies the Lord's rational good conjoined to His truth; Abraham is here the Lord in that state as to good; Sarah, as to truth; the tent, as to the holy of love: "and said" signifies the state of perception in respect thereto at that time; "Make ready quickly three measures of meal of fine flour, knead, and make cakes" signifies the celestial of His love in that state; three are what is holy; the meal of fine flour is the spiritual and the celestial of the rational which was then with the Lord; the cakes are the same when the two are conjoined.

2171. *Abraham hastened to the tent unto Sarah.* That this signifies the Lord's rational good conjoined to His truth, is evident from the representation of Abraham, and also of Sarah, and from the signification of a tent, of which in what follows. As each and everything has relation to the subject treated in the internal sense, so does this to the Divine perception into which the Lord came, when He was in the perception of the Human. But those who do not know what perception is, cannot know how the case is with it, still less that there is given perception more and more interior, namely, natural perception, then rational perception, and at length internal perception, which is Divine and which the Lord alone had. They who are in perception, as the angels, know very well in which they are; whether in natural, or in rational, or in a still more interior perception which is Divine to them. What did not the Lord know? Who had perception from the Supreme and Infinite Divine Itself (n. 1616 at the end, 1791), in which no angels ever are; for perception flows into them from the Lord's Supreme or Infinite Divine through His Human
2 Essence. The reason why the Lord's perception is described, is, that when He was in the Human, it was thus made known to Him how the Divine Itself, the Divine Human, and the Holy proceeding were to be united in Him; and then how His rational was to be made Divine;

and at length what the human race is, that it was to be saved by Him, that is, by the union of the Human Essence with the Divine Essence in Him; which subjects are treated of in this chapter. On these accounts the Lord's perception is described first; as also on account of the union itself which was to be effected.

2172. That Abraham is here the Lord in that state as to good, is evident from the representation of Abraham. Abraham when he speaks with Jehovah, as here, represents the Lord in the Human, as also before (n. 1989), where he represented the Lord in the state and at the age there described, because he then also spoke with Jehovah. In other cases Abraham represents the Lord's Divine good, and Sarah His Divine truth; hence now Abraham represents His rational good.

2173. That Sarah is here the Lord as to truth is evident from the representation of Sarah, as intellectual truth adjoined to good; and here, as rational truth, for the same reason as just now stated in regard to Abraham. That Sarah represents truth, may be seen above (n. 1468, 1901, 2063, 2065). Good and truth in the historical parts of the Word cannot but be represented by marriage, since they stand in this relation; for there is Divine marriage between celestial and spiritual things, or, what is the same, between those that are of love and those that are of faith; or again, what is the same, between those of the will and those of the understanding. The former are of good, the latter are of truth. There is such marriage in the Lord's kingdom in the heavens; such also in the Lord's kingdom on the earth, or in the church; such in every man, in every particular, even the most minute. What is not in such marriage does not live. Indeed, from this source there is such marriage in all nature, and in every particular of it, but under various form and appearance; and without this marriage nothing in nature would ever subsist. Because there is such marriage in everything, every subject is expressed in

the Prophets in a twofold manner, especially in Isaiah, one expression referring to what is celestial, or to good, and the other to what is spiritual, or to truth (see n. 683, 793, 801). That there is a kind of marriage in everything may be seen above (n. 718, 747, 917, 1432). Hence it is that the Lord's good is represented by Abraham, and His truth by Sarah.

2174. That a tent is the Lord as to the holy of love, is evident from the signification of a tent, as the holy (explained before, n. 414, 1102, 1566, 2145).

2175. *And said.* That this signifies the state of the perception respectively at that time, is evident from the signification of saying when used in the historical sense, which is to perceive (explained before, n. 1898, 1919, 2080).

2176. *Make ready quickly three measures of meal of fine flour, knead, and make cakes.* That this signifies the celestial of His love in that state, is evident from the signification of meal, fine flour, and cakes, which will be treated of in what next follows. That such things are involved, no one can believe who keeps his mind intent on the literal sense, or that of the words, still less if on the historical things described by them; for he is thinking both of the making ready a repast, and also of the men who came to Abraham, and not about more hidden things being involved. This is the reason that he cannot at all believe that in every one of the historic details of the Word there are arcana stored up equally as in the prophetic; for the historic details strongly attract the mind to themselves and becloud the interiors. But that there are really arcana in them, though deeply hidden away, may be evident from this alone, that it is the Word of the Lord, written not only for man, but at the same time also for heaven; and in such manner, indeed, that when a man is reading it, the angels then have heavenly ideas therefrom; so that in this way by means of the Word heaven is conjoined with the human race. What is meant in the internal sense by meal, fine flour, and cakes, will now be shown.

2177. That the meal of fine flour is the spiritual and the celestial which were then with the Lord, and that the cakes are the same when the two are conjoined, is manifestly evident from the sacrifices of the Representative Church, and from the bread-offering then made use of, which consisted of fine flour mingled with oil and made into cakes. The chief part of representative worship consisted in burnt-offerings and sacrifices. What these represented has been told above, where bread is treated of (n. 2165), namely, the celestial things of the Lord's kingdom in the heavens and of the Lord's kingdom on the earth, or in the church, as also those of the Lord's kingdom or church with every one; and in general all the things of love and charity, because these are celestial. All of these offerings and sacrifices were at that time called bread, and to them the bread-offering was also adjoined; which, as already said, consisted of fine flour mingled with oil, to which frankincense was likewise added, as well as a libation of wine. What these represented may also be evident, namely, similar 2
things as the sacrifices, but in a lower degree, thus the things which are of the spiritual church, and likewise those of the external church. It may be evident to every one that such things would never have been commanded if they did not represent Divine things, and that each one represents something peculiar. For if they had not represented Divine things, they would have been just such things as were with the Gentiles; with whom also there were sacrifices — bread-offerings, libations, frankincense, also perpetual fires, and many other things, derived by them from the Ancient and especially the Hebrew Church; which, however, because the internal, that is, the Divine things, which they represented were separated from them, were merely idolatrous; as they also became with the Jews — on which account the Jews too fell away into all kinds of idolatry. It may thus be manifest to every one that there are heavenly arcana in every rite, especially in the sacrifices and in all

3 their particulars. As regards the bread-offering, what it was to be, and how it was to be prepared into cakes, is described in a whole chapter in Moses (Lev. ii.; also in Num. xv., and elsewhere). The law of the bread-offering is described in Leviticus in these words: *Fire shall be kept burning upon the altar continually; it shall not go out. And this is the law of the bread-offering: the sons of Aaron shall bring it before Jehovah before the altar; and he shall take therefrom his handful of the fine flour of the bread-offering, and of the oil thereof, and all the frankincense which is upon the bread-offering, and shall burn it upon the altar, an odor of rest, for a memorial unto Jehovah; and the residue thereof Aaron and his sons shall eat; unleavened they shall be eaten in a holy place; in the court of the tent of meeting shall they eat it. It shall not be baked with leaven; I have given it as their portion of My offerings*
4 *made by fire; it is a most holy thing* (vi. 13–17). The fire which must be kept burning upon the altar continually, represented the love, that is, the mercy of the Lord, perpetual and eternal. Fire in the Word signifies love (see n. 934); hence offerings made by fire for an odor of rest signify the Lord's good pleasure in the things which are of love and charity. An odor denotes good pleasure, that is, what is grateful (see n. 925, 1519). Their taking a handful represented that they should love with all their strength, or with all the soul; for the hand, or the hollow of the hand, signifies power (as shown n. 878); and so also does a handful. The fine flour, with the oil and the frankincense, represented all things of charity — the fine flour the spiritual, and the oil the celestial of charity, the frankincense what was grateful therefrom. That fine flour represents the spiritual of charity, is manifest from what is said here and hereafter. That oil represents the celestial or the good of charity, may be seen above (n. 886); as also that frankincense, from its odor, represents what is grateful and ac-
5 ceptable (n. 925). Its being unleavened, or not fermented,

signifies its being sincere, and thus from a sincere heart, and without uncleanness. That Aaron and his sons should eat the residue, represented man's reciprocality and his appropriation, and thus conjunction through love and charity; on which account it was commanded that they should eat it in the holy place. Hence it is called a most holy thing. These were the things which were represented by the bread-offering, and the representatives themselves were so perceived in heaven; and when the man of the church so apprehended them, he was then in an idea similar to the perception of the angels, and thus in the Lord's kingdom itself in the heavens, though he was on earth. The bread- 6
offering is further treated of, what it ought to be in connection with every kind of sacrifice, and how it should be baked into cakes, also what kind should be offered by those who were being cleansed, and what on other occasions; to mention and explain all of which would take too much time (see what is said of them, Exod. xxix. 39–41; Lev. v. 11–13; vi. 16, 17, 19–21; x. 12, 13; xxiii. 10–13, 16, 17; Num. v. 15, etc.; vi. 15–17, 19, 20; chap. vii., in several places; xxviii. 5, 7, 9, 12, 13, 20, 21, 28, 29; xxix. 3, 4, 9, 10, 14, 15, 18, 21, 24, 27, 30, 33, 37). Fine flour 7
made into cakes represented in general the same as bread, namely, the celestial of love, and meal the spiritual, as may be evident from the passages cited above. The bread which was called the Bread of Presence, or the shewbread, was made of fine flour, which was prepared in cakes and placed upon the table, for a perpetual representation of the love, that is, the mercy, of the Lord toward the whole human race, and the reciprocal love of man. It is thus spoken of in Moses: *Thou shalt take fine flour and shalt bake twelve cakes thereof; of two tenth parts shall one cake be; and thou shalt set them in two rows, six in a row, upon the pure table, before Jehovah; and thou shalt put pure frankincense upon each row, and it shall be to the bread for a memorial, an offering made by fire unto Jehovah.*

Every Sabbath he shall set it in order before Jehovah continually, from the sons of Israel a covenant of eternity. And it shall be for Aaron and his sons, and they shall eat it in a holy place, for it is a most holy thing unto him, of the offerings of Jehovah made by fire by a statute of eternity (Lev. xxiv. 5–9). Every particular, even the most minute, represented the holy of love and charity, the fine flour the same as the meal of fine flour, namely, the celestial and its
8 spiritual, and the cake the two conjoined. Hence it is evident what is the holiness of the Word to those who are in heavenly ideas — indeed what holiness there was in this very representative rite, on account of which it is called a most holy thing * — and on the contrary, what want of holiness there is to those who think there is nothing heavenly in these things, and remain only in external thought about them; as they do who understand the meal here merely as meal, the fine flour as fine flour, and a cake as a cake, and think these things to have been said without each thing's involving something of the Divine. They do like those who think the bread and wine of the Holy Supper to be nothing but a certain rite, in which there is nothing holy within; whereas there is such holiness that human minds are by the Supper conjoined to heavenly minds, when they think from internal affection that the bread and wine signify the Lord's love and the reciprocal love of
9 man, and are thus in holiness from what is interior. It involved the like, that the sons of Israel when they came into the land, should offer a cake from the first fruits of their dough, as a heave-offering unto Jehovah (Num. xv. 20). That such things are signified, may also be evident in the Prophets, from which we have space for only one example — from Ezekiel: *Thou wast decked with gold and silver; and thy raiment was fine linen and silk, and broidered work. Thou didst eat fine flour, honey, and oil, and thou wast*

* Literally, "a holiness of holinesses."

beautiful exceeding exceedingly, and thou wast prospered unto a kingdom (xvi. 13). Here Jerusalem is treated of, by which is signified the Church, that was so decked in its earliest time — that is, the Ancient Church — and is described by the garments and other ornaments; as also its affections for truth and good by the fine flour, honey, and oil. It may be evident to every one that all these things have a very different meaning in the internal sense from that in the sense of the letter. So also have these words which Abraham said to Sarah: "Make ready quickly three measures of the meal of fine flour, knead, and make cakes." That three signify holy things has been shown before (n. 720, 901).

2178. Verse 7. *And Abraham ran unto the herd, and took a calf tender and good, and gave it to the servant, and he hasted to dress it.* "Abraham ran unto the herd" signifies natural good; "and took a calf tender and good" signifies the celestial natural which is conformable, and which the rational adopted to itself, that it might conjoin itself to the perception from the Divine; "and gave it to the servant, and he hasted to dress it" signifies the conjunction of this good with rational good; "the servant" is here the natural man.

2179. *Abraham ran unto the herd.* That this signifies natural good is evident from the signification of the oxen and bullocks of the herd — to be explained presently. That the beasts of the herd and those of the flock signify such things as are in man, may be evident from what has been shown in Part First (n. 45, 46, 142, 143, 246, 714, 715, 719, 776); and also from what was said of the beasts used in the sacrifices (n. 1823). One may wonder that the animals named in the Word, and also those offered in the sacrifices, signified goods and truths, or what is the same, celestial and spiritual things; but the reason of this may be briefly told. Various representatives are presented in the 2 world of spirits, and withal animals are often presented

before the eyes of the spirits, as horses, variously caparisoned, oxen, sheep, lambs, with other animals of various kinds, and sometimes such as are nowhere seen on the Earth, but are only representative. Such animals were also seen by the Prophets, as described in the Word, and were from the same source. The animals which appear in the world of spirits are representative of affections of good and truth, and also of evil and falsity. Good spirits know perfectly well what they signify, and thus also gather from them what the angels are conversing about; for the speech of angels, when it passes down into the world of spirits, is sometimes presented in this way. For example, when horses appear, they know that the speech of the angels is about intellectual things; when oxen and bullocks, that it is about natural good; when sheep, that it is about rational good and probity; when lambs, that it is about good still
3 more internal and innocence; and so on. As the men of the Most Ancient Church had communication with spirits and angels, and continually had visions, and also dreams, such as the prophets had, whenever they saw any beast the idea occurred to them what it signified. From these men representatives and significatives had their origin, but continued long after their times; and at length became so venerated from their antiquity, that men wrote by mere representatives; and books which were not so written, were held in no esteem; indeed, those within the church were regarded as having no holiness. From this and from other hidden causes, which by the Divine mercy of the Lord will be treated of elsewhere, the books of the Word also were written in this manner.

2180. *And took a calf, tender and good.* That this signifies the celestial natural, which the rational adapted to itself, that it might conjoin itself to the perception from the Divine, is evident from the signification of a bullock or calf in the Word, as natural good. And as the Lord's rational is treated of, it is called tender from the celestial

spiritual, or the truth of good, and good from the celestial itself, or good itself. In the genuine rational there is affection for truth and affection for good; but its special characteristic is affection for truth (as shown before, n. 2070). Hence it is first called tender, and yet is called both tender and good, as is usual in the Word, on account of the marriage of good and truth, spoken of above (n. 2173). That a bullock, or a calf, signifies the celestial 2
natural, or what is the same, natural good, may especially be evident from the sacrifices, which were the principal representatives of the Hebrew Church, and afterward of the Jewish. Their sacrifices were made either from the herd or from the flock, and thus from animals of various kinds that were clean, as oxen, bullocks, he-goats, sheep, rams, she-goats, kids, and lambs, besides turtle-doves and young pigeons. All these animals signified internal things of worship, that is, celestial and spiritual things (n. 2165, 2177); and, indeed, those from the herd celestial natural things, and those from the flock celestial rational things. Because both the natural and the rational things are more and more interior, and are various, therefore so many kinds and species of those animals were made use of in the sacrifices; which may also be evident from its being prescribed what animals should be offered — in the burnt-offerings, and also in the sacrifices of various kinds, as in those that were daily, those of the Sabbaths and festivals, those that were voluntary, those for thanksgiving and vows, those expiatory of guilt and sin, those of purifying and cleansing, and those of inauguration — as also from their being expressly named, and how many of them should be used in each kind of sacrifice; which would never have been prescribed had not every one signified some special thing. This is plainly manifest from those passages where the sacrifices are treated of (as Exod. xxix.; Lev. i., iii., iv., ix., xvi., xxiii.; Num. vii., viii., xv., xxix.). But this is not the place to set forth what each one signified. The case is similar in the Prophets

where these animals are named, from which it may be evi-
3 dent that bullocks signified celestial natural things. That no other than heavenly things were signified, may also be evident from the cherubs seen by Ezekiel, and from the animals before the throne seen by John. Concerning the cherubs the Prophet says: *The likeness of their faces was the face of a man, and they four had the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle* (Ezek. i. 10). Concerning the four animals before the throne John thus speaks: *Around the throne were four animals . . . the first animal was like a lion, the second animal like a calf, the third animal having a face like a man, the fourth animal like a flying eagle . . . saying, Holy, holy, holy, Lord God Almighty, Who was, and Who is, and Who is to come* (Apoc. iv. 6–8). Every one can see that holy things were represented by the cherubs and by these animals, and so also by the oxen and calves. In like manner in the prophecy of Moses concerning Joseph, where it is said: *Let it come upon the head of Joseph, and upon the crown of the head of him that was a Nazarite from his brethren. The firstling of his ox, honor is his; and his horns are the horns of the unicorn, with them he shall push the peoples all of them, to the ends of the earth* (Deut. xxxiii. 16, 17). These things would be intelligible to no one, if it were not known what an ox, a unicorn, horns, and other things sig-
4 nify in the internal sense. As regards sacrifices in general, they were indeed enjoined by Moses on the people of Israel. But the Most Ancient Church, before the flood, knew nothing about sacrifices; nor did it even come into their minds to worship the Lord by slaughtering animals. The Ancient Church, too, after the flood, had no knowledge of sacrifices. They were indeed in the use of representatives, but not of sacrifices. In fact, sacrifices were first instituted in the following church, which was called the Hebrew Church, and spread from this to the nations, and

so to Abraham, Isaac, and Jacob, and thus to Jacob's posterity. That the nations were in a worship of sacrifices was shown above (n. 1343); and that so were Jacob's posterity before they went out of Egypt, thus before sacrifices were commanded by Moses upon Mount Sinai, may be evident from what is said in Exodus (chap. v. 3; x. 25, 27; xviii. 12; xxiv. 4, 5); and especially from their idolatrous worship before the golden calf, thus described in Moses: 5
Aaron built an altar before the calf, and Aaron made proclamation and said, To-morrow shall be a feast to Jehovah. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat, and to drink, and rose up to play (Exod. xxxii. 5, 6). And this was done when Moses was upon Mount Sinai, and thus before the command concerning the altar and the sacrifices came to them. The command came on this account, that the worship of sacrifices had, with them as with the nations, been turned into idolatry; and from this worship they could not be withdrawn, because they regarded it as the chief holy thing. For what has once been implanted from infancy, as holy, especially if by fathers, and so enrooted, this, unless it be against order itself, the Lord by no means breaks, but bends. This is the reason that it was directed that they should be instituted in the way described in the books of Moses. That 6
sacrifices were by no means acceptable to Jehovah, and thus were only permitted and tolerated for the reason which has been stated, is plainly manifest in the Prophets, as we read in Jeremiah: *Thus saith Jehovah Zebaoth, God of Israel, Add your burnt-offerings unto your sacrifices, and eat ye flesh. I spake not unto your fathers, and I commanded them not in the day that I brought them out of the land of Egypt, concerning burnt-offering and sacrifice; but this thing I commanded them, saying, Hearken unto My voice, and I will be your God* (vii. 21–23). In David: *O Jehovah, sacrifice and offering Thou hast not desired . . .*

burnt-offering and sin-offering hast Thou not required. I have desired to do thy will, O my God (Ps. xl. 6, 8). In the same: *Thou delightest not in sacrifice, that I should give it; burnt-offering Thou dost not accept. The sacrifices of God are a broken* spirit* (Ps. li. 16, 17). In the same: *I will take no bullock out of thy house nor he-goats out of thy folds. . . . Offer unto God the sacrifice of confession* (Ps. l. 9, 13, 14; cvii. 21, 22; cxvi. 17; Deut. xxiii. 19). In Hosea: *I desire mercy, and not sacrifice, and the knowledge of God more than burnt-offerings* (vi. 6). Samuel said to Saul: *Hath Jehovah pleasure in burnt-offerings and sacrifices? Behold, to obey is better than sacrifice, to hearken than the fat of rams* (1 Sam. xv. 22). In Micah: *Wherewith shall I come before Jehovah, and bow myself to the high God? Shall I come before Him with burnt-offerings, with calves of a year old? will Jehovah be pleased with thousands of rams, with ten thousands of rivers of oil? . . . He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do judgment, and to love mercy, and to walk humbly with thy God* (vi. 6–8)?

7 From these passages it is now manifest that sacrifices were not commanded, but permitted; also that nothing else was regarded in the sacrifices but the internal; and that it was the internal, not the external, that was acceptable. On this account also, the Lord abrogated them, as indeed is foretold by Daniel in these words: *In the midst of the week shall He cause the sacrifice and the oblation to cease* (ix. 27); where the Lord's coming is treated of. See what is said of sacrifices in Part First (n. 922, 923, 1128, 1823). As regards the calf which Abraham dressed or prepared for the three Men, the case is the same as with the calf in the sacrifices. That it had a like signification may be evident also from his telling Sarah to take three measures of fine flour. Respecting the fine flour to a bullock it is written in

* *Contritus;* but *infractus* n. 9818.

Moses: *When ye be come into the land . . . when thou preparest a bullock for a burnt-offering or a sacrifice, to accomplish a vow, or for peace-offerings unto Jehovah, thou shalt offer with the bullock a bread-offering of three tenth parts of fine flour, mingled with oil* (Num. xv. 8, 9); where it is in like manner three parts; here three tenths, and above, three measures; but to a ram there were to be only two tenths, and to a lamb one tenth (Num. xv. 4–6).

2181. *And gave it to the servant, and he hasted to dress it.* That this signifies the conjunction of this good with rational good, and that the servant is the natural man, is evident from the signification of a servant, as one who ministers and administers; and what is ministered or done is to dress, to wit, the calf — by which natural good is signified, as already shown. That it may be better perceived how this is, let it be known that every man has an internal, a rational which is mediate, and a natural; also that these are distinct from each other (see n. 1889, 1940), and are to be made to conform so as to become one — thus rational good with natural good — and that without their being made to conform, and thus to be conjoined, Divine perception cannot be given. As in these words the Lord's Divine perception is treated of, they signify in the internal sense the conformation and conjunction of the two kinds of good.

2182. Verse 8. *And he took butter and milk, and the calf which he had dressed, and set before them; and he stood before them under the tree; and they did eat.* "He took butter and milk, and the calf which he had dressed" signifies all those things thus conjoined; butter is the celestial of the rational, milk is the spiritual therefrom, a calf is the corresponding natural; "and set them before them" signifies that He so prepared Himself to receive; "and he stood before them under the tree" signifies perception thence; the tree, as before, is perception; "and they did eat" signifies communication thus.

2183. *He took butter and milk, and the calf which he had dressed.* That this signifies all those things thus conjoined, may be evident from the signification of butter, of milk, and of a calf — presently to be explained. In the verses which precede, the Lord's rational is treated of, as being instructed in the celestial and thence in the spiritual, which are signified by the meal of fine flour made into a cake (n. 2176, 2177); and also respecting the celestial natural, which is signified by the calf (n. 2180). The same things are now expressed by other words, namely, by butter, milk, and a calf, by which are signified all those things con-
2 joined. But these things can hardly be described to the ordinary understanding, because it is mostly unknown that every man has an internal, a rational, and a natural, and that these are most distinct from each other; so distinct indeed, that one can dissent from another — that is, the rational, which is called the rational man, from the natural, which is the natural man; so that the rational man can even see and perceive the evil which is in the natural man and chastise it, if the rational be genuine (see n. 1904). Before these two are conjoined, the man cannot be an entire man, nor be in the tranquillity of peace, as the one contends with the other. For the angels who are with the man rule his rational, but the evil spirits with him, his natural, and
3 hence there is combat. If the rational then conquers, the natural is subjugated, and the man is thus gifted with conscience; but if the natural conquers, he can then receive nothing of conscience. If the rational conquers, his natural then becomes as if it also was rational; but if the natural conquers, the rational becomes as if it also was natural. And further if the rational conquers, the angels then draw nearer into the man, and impart to him charity, that is the celestial — which is done through the angels by the Lord — and the evil spirits then take themselves off to a distance; but if the natural conquers, the angels then withdraw further, that is, to what is more interior in him;

while the evil spirits draw nearer toward the rational, and continually attack it, and fill up his lower mind with hatred, revenge, deceit, and the like. If the rational conquers, the man then comes into the tranquillity of peace, and in the other life into the peace of heaven; if however the natural conquers, then while he lives he appears as if he were in tranquillity, but in the other life he comes into the unrest and torment of hell. In this way it may be known 4
what a man's state is as to his rational, and as to his natural. There is nothing, therefore, that can make a man blessed and happy, but that his natural should be conformed to his rational and both joined together. This is done solely by charity, and charity is solely from the Lord.

2184. That butter is the celestial of the rational, that milk is the spiritual therefrom, and that a calf is the corresponding natural, is evident from the signification of butter, of milk, and of a calf. As regards butter, it signifies in the Word what is celestial, and this from fatness. That fat is what is celestial was shown in Part First (n. 353), and that oil, because fat, is the celestial itself (n. 886). That butter also is the celestial, may be evident in Isaiah: *Behold, a virgin . . . shall bear a son, and shall call his name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil, and to choose the good* (vii. 14, 15); where the Lord, Who is Immanuel, is treated of; and any one can see that butter is not signified by butter, nor honey by honey; but by butter His celestial is signified, and by honey that which is from the celestial. In the same: *And* 2
it shall come to pass, for the abundance of milk that they shall give, He shall eat butter; for butter and honey shall every one eat that is left in the midst of the land (vii. 22); where the Lord's kingdom is treated of, and those on earth who are in the Lord's kingdom. Milk there stands for spiritual good, butter for celestial good, and honey for happiness therefrom. In Moses: *Jehovah alone leadeth* 3
him, and there is no strange god with him. He maketh him

to ride upon the high places of the earth, and to eat the increase of the fields, and He maketh him to suck honey out of the rock, and oil out of the flint of the rock; butter of kine, and milk of the flock, with the fat of the lambs, and of rams the sons of Bashan, and he-goats, with the fat of kidneys of wheat; and of the blood of the grape shalt thou drink pure wine (Deut. xxxii. 12–14). What these things are no one can understand, unless he knows the internal sense of each one. It appears as if it were an accumulation of expressions like those of the eloquence of men of learning in the world; and yet every one signifies the celestial and its spiritual, and also the blessedness and happiness therefrom, and these in a well-ordered series. Butter of the herd is the celestial natural, milk of the flock is the celestial spiritual of the rational. But as regards milk, as was said, this signifies the spiritual from the celestial, or the celestial spiritual. What the celestial spiritual is, may be seen in Part First (n. 1577, 1824, and occasionally elsewhere). That milk is the spiritual which is from the celestial, is because water signifies what is spiritual (n. 680, 739); but milk, as there is fat in it, the celestial spiritual, or what is the same, the truth of good; or what is the same the faith of love or charity; or what is also the same, the intellectual of the will of good; and again the same, affection for truth in which there is inwardly affection for good; and the same still, the affection for knowledges, internal and external, from the affection of charity toward the neighbor, such as is with those who love the neighbor, and confirm themselves in that love from the internal knowledges of faith, and also from external knowledge, which they love on this account. All these things are the same as the celestial spiritual, and are predicated according to the subject treated of. That this is signified, is manifest also from the Word, as in Isaiah: *Every one that thirsteth, come ye to the waters, and he that hath no silver, come ye, buy, and eat; also come, buy wine and milk, without silver,*

and without price. Wherefore do ye weigh silver for that which is not bread? (lv. 1, 2) : where wine stands for the spiritual which is of faith, and milk for the spiritual which is of love. In Moses : *He hath washed his garment in wine, and his vesture in the blood of grapes. His eyes are redder than wine, and his teeth are whiter than milk* (Gen. xlix. 11, 12) ; which is the prophecy of Jacob, then Israel, respecting Judah. By Judah the Lord is here described ; and by his teeth being whiter than milk, is signified the celestial spiritual which was in His natural. In Joel : *It shall come* 6
to pass in that day that the mountains shall drop down sweet wine, and the hills shall flow with milk; and all the brooks of Judah shall flow with waters (iii. 18) ; where the Lord's kingdom is treated of, and milk stands for the celestial spiritual. In the Word also the land of Canaan, by which the Lord's kingdom is represented and signified, is called a land flowing with milk and honey (as in Num. xiii. 27 ; xiv. 8 ; Deut. xxvi. 9, 15 ; xxvii. 3 ; Jer. xi. 5 ; xxxii. 22 ; Ezek. xx. 6, 15) ; and nothing else is there meant by milk than an abundance of celestial spiritual things, and by honey an abundance of the blessings therefrom ; the land is the celestial itself of the kingdom, from which those things are. In regard to the calf, it was shown just above 7
that the celestial natural is signified by it (n. 2180). The celestial natural is the same as natural good, or good in the natural. The natural of man, like his rational, has its good and its truth ; for there is everywhere the marriage of good and truth (as said above, n. 2173). The good of the natural is the enjoyment which is perceived from charity, or from the friendship which is of charity ; from which enjoyment exists pleasure or delight, which is properly of the body. The truth of the natural is the knowledge which favors that enjoyment. Hence it may be evident what the celestial natural is.

2185. *And set before them.* That this signifies that He thus prepared Himself to receive, may be evident from the

signification of setting before them, in the internal sense, when the preparation of the rational to receive perception from the Divine is treated of, and thus without further explanation.

2186. *And he stood before them under the tree.* That this signifies perception therefrom, follows from the signification of a tree, as perception (see n. 103, 2163). It was said above (verse 4) that the three Men who came to Abraham should lie down under a tree; by which was signified that the Divine should draw near to the perception of that state in which the Lord then was. But it is here said that Abraham stood under the tree, by which is signified that the Lord drew near to Divine perception, after He had prepared Himself; and this is the reciprocal. Every one can see that it is not without a cause, that it is said of the three Men and of Abraham, that they stood under a tree; consequently, that it was said for the sake of the arcana which lie hid in these things.

2187. *And they did eat.* That this signifies communication thus, may be evident from the signification of eating, which is to be communicated and to be conjoined; as is also manifest from the Word. The fact that Aaron, his sons, the Levites, and also the people ate the hallowed things of the sacrifices in the holy place, signified nothing else than communication, conjunction, and appropriation, as said at the explanation of the passage from Leviticus (vi. 9, 10; see n. 2177); for it was celestial and spiritual food which was signified by the hallowed things that they ate, and thus the appropriation of it. The hallowed things were the parts of the sacrifices which were not burned upon the altar, and were eaten either by the priests, or by the people that made the offering; as may be evident from many passages, where the sacrifices are treated of — what should be eaten by the priests (Exod. xxix. 32, 33; Lev. vi. 16, 26; vii. 6, 15, 16, 18; viii. 31; x. 12, 13; Num. xviii. 9–11); what should be eaten by the people (Lev. xix. 5, 6; Deut.

xii. 27; xxvii. 7; and elsewhere); and that the unclean should not eat of them (Lev. vii. 19–21; xxii. 4–7). These feastings were made in a holy place near the altar, either at the door, or in the court of the tabernacle; and they signified nothing else than the communication, conjunction, and appropriation of celestial good; for by them celestial food was represented. What celestial food is, may be seen above (n. 56, 57, 58, 680, 681, 1480, 1695). And they were all called bread, the signification of which may be seen above (n. 2165). The like was represented by Aaron and his sons' eating the shewbread, or bread of Presence, in a holy place (Lev. xxiv. 9). The law given for the Nazarite 2
— that in the days of his Nazariteship he should not eat of anything from the grape, whence wine is made, from the stone, even to the skin (Num. vi. 4) — was because the Nazarite represented the celestial man, and the celestial man is such that he is not willing even to mention spiritual things, as may be seen in Part First (n. 202, 337, 880 at the end, 1647); and since wine and the grape, as also whatever is from the grape, signified the spiritual, it was therefore prohibited to the Nazarite to eat of them, that is, to have communication with them, to conjoin himself to them, and to appropriate them to himself. The like is meant by eat- 3
ing in Isaiah: *Every one that thirsteth, come ye to the waters, and he that hath no silver, come ye, buy, and eat; also come, buy wine and milk, without silver, and without price. Wherefore do ye weigh silver for that which is not bread? and your labor for that which satisfieth not? Hearkening hearken unto Me, and eat ye that which is good, and let your soul delight itself in fatness* (lv. 1, 2). As also in John: *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God* (Apoc. ii. 7). The tree of life is the celestial itself, and in the highest sense the Lord Himself; because from Him is all the celestial, that is, all love and charity. Thus to eat of the tree of life is the same as to subsist upon the

Lord, and to subsist upon the Lord is to be gifted with love and charity, and thus with those things which are of heavenly life. This the Lord Himself says in John: *I am the living bread that came down from heaven; if any one eat of this bread, he shall live for ever. . . . He that eateth Me shall live by Me* (vi. 51, 57). But they said, *This is a hard saying. And Jesus said, The words that I speak un-*
4 *to you are spirit, and are life* (vi. 60, 63). Hence it is manifest what is meant by eating in the Holy Supper (Matt. xxvi. 26–28; Mark xiv. 22, 23; Luke xxii. 19, 20); namely to have communication, to be conjoined, and to appropriate to one's self. Hence also it is clear what is meant by the Lord's saying that *Many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob* (Matt. viii. 11). Not that they are to eat with them in the kingdom of God, but that they are to enjoy the heavenly goods which are signified by Abraham, Isaac, and Jacob, namely, the celestial things of love — not only the inmost, which are Abraham; but also the lower, that are mediate, as are those of the rational, which are Isaac; and the still lower, that are the celestial natural, such as are in the first heaven, which are meant by Jacob. Such is the internal sense of these words. That these things are meant by Abraham, Isaac, and Jacob, may be seen in n. 1893, and wherever they are treated of. For, whether we speak of enjoying those celestial things, or of enjoying the Lord, Who is represented by those men, it is the same thing; for all those things are from the Lord, and the Lord is the all in all of them.

2188. Verse 9. *And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.* "They said to him, where is Sarah thy wife?" signifies rational truth, which did not then appear, because it was in rational good; "and he said, Behold, in the tent" signifies that it was in what was holy.

2189. *They said unto him, Where is Sarah thy wife?*

That this signifies rational truth, which did not then appear, because it was in rational good, is evident from the representation of Sarah here, as rational truth (spoken of above, n. 2173). How these things are, as also those that follow, where the state of the rational with the Lord is treated of, which is represented by Sarah, cannot well be explained to the understanding, unless it is known what the state of the rational in general is as to good and as to truth; and with the Lord, as to the Divine and as to the Human in which He then was. The primary thing of the rational with man 2
is truth (as said before, n. 2072); consequently it is the affection for truth, to the end that man may be reformed, and so regenerated. This is effected by interior and exterior knowledges, that are of truth; which are continually being implanted in good, that is, in charity, that so he may receive the life of charity. It is on this account that the affection for truth in man is predominant in his rational. For it is the case with the life of charity, which is the heavenly life itself, that with those who are being reformed and regenerated, it is continually born and growing up and receiving increments, and this by means of truths; the more of truth, therefore, there is introduced, the more is the life of charity perfected; wherefore *charity exists with a man according to the quality and quantity of truth.* It may in 3
some degree be evident from this how it is with man's rational. Life is not in truth, however, but in good. Truth is only the recipient of life, that is, of good. Truth is as the clothing or garment of good. Therefore also truths are called in the Word clothes, and also garments. But when good constitutes the rational, truth then disappears and becomes as if it were good. Good then shines through the truth, as is the case with angels; for when they appear clothed, it is a brightness inducing the appearance of raiment, such as was the appearance of the angels before the prophets. This now is what is meant by rational truth not 4
then appearing, because it was in rational good, and which

is signified by their saying to him, "Where is Sarah thy wife?" But as the Lord's rational good was then Divine, such as it can be with no angel, it cannot be described otherwise than by comparison, and thus by illustration from something similar, which is not the same.

2190. *And he said, Behold, in the tent.* That this signifies that it was in what was holy is evident from the signification of a tent, as what is holy (explained n. 414, 1102, 1566, 2145). It is said, in what was holy, because it was in good. All good is called holy from its being of love and charity, which are solely from the Lord. But as is the good, so is the holiness. Good is formed, that is, is born and grows up, by means of the truths of faith, and is therefore according to the quality and quantity of the truth of faith implanted in charity, as was said just above (n. 2189). It may be evident from this that the good, or the holiness, differs with every one; and though it appears as similar in outward form, yet it is dissimilar in inward form; and this as well with those who are out of the church as with those who are within the church. There are more things in the good of charity with a man than man can ever believe. All the things of his faith are in it, and so also in the holiness of his worship. The holiness of his worship, as to its quality, is manifest to the angels as in clear day; although the man knows nothing beyond his being in a certain holy state. Myriads of myriads of his thoughts about the goods and truths of faith, and of his affections therefrom, are in the holiness of his state. But as to the holiness of worship, what it is in general will by the Divine mercy of the Lord be spoken of elsewhere.

2191. Verse 10. *And He said, Returning I will return unto thee about this time of life; and behold Sarah thy wife shall have a son. And Sarah heard in the door of the tent, and it was behind him.* "And He said" signifies perception; "Returning I will return unto thee about this time of life" signifies the conjunction of the Divine with the

Human of the Lord; "and behold Sarah thy wife shall have a son" signifies the Divine rational that was to be; "and Sarah heard in the door of the tent" signifies rational truth then near what was holy; "and it was behind him" signifies near the good in which the rational then was, and thus separated from it as far as anything of the human was in it.

2192. *And He said.* That this signifies perception is evident from the signification of saying in the historical sense, as perceiving (explained before, n. 1898, 1919, 2080).

2193. *Returning I will return unto thee, about this time of life.* That this signifies the conjunction of the Divine with the Human is evident from this, that the coming of Jehovah to Abraham represented the Divine perception, for receiving which the Lord prepared Himself; and so conjunction, as shown above; thus by returning He would return to Him, the like is signified, namely, the conjunction of the Divine with the Human. "About this time of life" means at the same time of the following year.

2194. *Behold, Sarah thy wife shall have a son.* That this signifies the Divine rational that was to be, is evident from the signification of a son and of Sarah, and also of Isaac who should be born to her. Both son and Sarah, and also Isaac, signify that which is of the Lord's rational. That a son is truth may be seen above (n. 489, 491, 533, 1147); also that Sarah signifies rational truth (n. 2173), and that Isaac signifies the Divine rational (n. 1893, 2066, 2083). The human with every man begins in the inmost of his rational, as was said above (n. 2106); and so also did the Lord's Human. What was above it was Jehovah Himself, otherwise than with any other man whatever. As the human begins in the inmost of the rational, and as the Lord made all the Human that was in Himself Divine, He first made the rational itself so from its inmost; which, when made Divine, is represented and signified, as was said, by Isaac.

2195. *And Sarah heard in the door of the tent.* That this signifies that rational truth was then near what was holy is evident from the representation of Sarah, as being rational truth (see n. 2173, 2194); and from the signification of a tent, as what is holy (see n. 414, 1102, 1566, 2145); and thus from the signification of the door of the tent, as the entrance and so nearness to what is holy (see above, n. 2145). How these things are, now follows.

2196. *And it was behind him.* That this signifies near the good in which the rational then was, and separated from it so far as anything of the human was in it, is evident from this, that it is said of the door where Sarah was, that it was behind him. To be behind him signifies not to be conjoined, but at his back. That which is separated from any one is represented by a rejection, as if to the back; as may be evident from the representatives in the other life, that have been described from experience (n. 1393, 1875). This is here expressed by its being said that the door where
2 Sarah was, was behind him. That the merely human rational truth, which was then with the Lord, was separated from Him when He conjoined Himself with the Divine, was for this reason. Human rational truth does not comprehend Divine things, because these are above the sphere of its understanding; since this truth communicates with the knowledges which are in the natural man, and as far as it looks from these at the things which are above itself, it does not acknowledge them. For this truth is in appearances, which it is not able to put off; and appearances are born from things sensual, which induce belief as if Divine things themselves were also according to these appearances; when in truth they are exempt from all appearances, and when they are stated, this rational truth cannot at all be-
3 lieve them, because it cannot comprehend them. If, for example, it be stated that man has no life except what is from the Lord, the rational thinks from appearances that in that case he could not live as from himself; whereas, he

then first truly lives, when he perceives that it is from the Lord. The rational thinks from appearances that the good 4
which it does is from itself; when yet nothing of good is from itself, but all from the Lord. The rational thinks from 5
appearances that it merits salvation when it does good; whereas a man can of himself merit nothing, but all merit is the Lord's. Man thinks from appearances that when he is 6
withheld from evil and is kept in good by the Lord, there is nothing in him but what is good and just and indeed holy; whereas there is nothing in man but what is evil, unjust, and profane. Man thinks from appearances that 7
when he does good from charity, he does it from what is voluntary in himself; whereas it is not from his voluntary part, but from his intellectual, in which charity has been implanted. Man thinks from appearances that there can 8
be no glory without the glory of the world; whereas in the glory of heaven there is not a particle of the world's glory. Man thinks from appearances that no one can love his 9
neighbor more than himself, but that all love begins from one's self; when yet in heavenly love there is nothing of the love of self. Man thinks from appearances that there 10
can be no light but what is from the light of the world; whereas there is not in the heavens the least gleam of the light of the world; and still the light is so great that it surpasses the world's noon-day light a thousand times. Man 11
thinks from appearances that the Lord cannot give light as a sun before the universal heaven; whereas all the light of heaven is from Him. Man cannot comprehend from appear- 12
ances that they go about in the other life; whereas those who are there appear to themselves to go about just like men on the earth, as in their dwellings, halls, and grounds; still less can he comprehend, if it be said that it is changes of state, which are thus presented to view. Man from 13
appearances cannot comprehend that spirits and angels who are invisible to the eyes, can be seen; nor that they can speak with man; when yet they appear to the internal

sight, or that of the spirit, more manifestly than man does to man on earth; and their voices are heard as distinctly; besides thousands of thousands of such things, which man's rational, from its own light, arising from sensual things, and by them beclouded, cannot at all believe. Indeed, the rational is blinded in natural things themselves, so that it is unable to comprehend how those who dwell on the opposite side of the globe can stand on their feet and walk; so, too, in many other things. How blind must it not be in spiritual and heavenly things, which are far above natural
14 things? As the human rational is such, it is here said of it that it was separated when the Lord in Divine perception was united to the Divine; which is signified by the standing of Sarah, who is here such rational truth, at the door of the tent, and by this being behind him.

2197. Verse 11. *And Abraham and Sarah were old, entering into days; it had ceased to be with Sarah in the way as with women.* "Abraham and Sarah were old" signifies the Human with the Lord, that it should be put off; "entering into days" signifies that the time was come; "it had ceased to be with Sarah in the way as with women" signifies the state of rational truth, that it could no longer remain so.

2198. *Abraham and Sarah were old.* That this signifies the Human with the Lord, that it should be put off, is evident from the representation of Abraham and of Sarah, as also from the signification of the old, and of old age. Abraham here represents the Lord as to rational good, and Sarah represents the Lord as to rational truth, as has been said repeatedly in this chapter; thus both represent here the Human with the Lord, for the reason, as was said above, that Jehovah was now present and spake with Abraham; and Jehovah was the Lord's Divine itself, and not separate from Him, although it is presented as separate in the historical representatives; for it cannot be represented otherwise by historical things. But with regard to what is said,

that Abraham and Sarah being old signifies that that Human should be put off — old age involves nothing else than the final period. Old age is often mentioned in the Word, as also that men died; but in the internal sense no old age, nor death, such as that of the body, is ever perceived; but something else that is evident from the series of the things; for in the other life old age and death are unknown. What is here meant is evident, as was said, from the series of things, namely, that the Lord was to put off the Human.

2199. *Entering into days.* That this signifies that the time was come, now follows from what has been told. A day, in the Word, as also a year, and indeed time in general, signifies state (as is shown n. 23, 487, 488, 493, 893). So here to enter into days signifies, in the internal sense, into the state for putting off the Human; and thus that the time was come.

2200. *It had ceased to be with Sarah in the way as with women.* That this signifies that it could no longer remain so is evident from what has been now said, and thus without explanation.

2201. Verse 12. *And Sarah laughed within herself, saying, After I am grown old, shall I have pleasure? and my lord old?* "Sarah laughed within herself" signifies the affection of that rational truth in regard to its being so done; "saying, After I am grown old, shall I have pleasure?" signifies that the affection of that truth was not to change its state; "and my lord old" signifies that the affection of truth wondered that the rational good to which the truth was adjoined should also put off the Human.

2202. *Sarah laughed within herself.* That this signifies the affection of that rational truth in regard to its being so done, is evident from the signification of laughing or laughter, as the affection of truth (spoken of before, n. 2072). What these things involve now follows.

2203. *Saying, After I am grown old, shall I have pleas-*

ure? That this signifies that the affection of that truth was not to change its state, is evident from the signification of growing old, as being to put off the Human, and thus to change the state (as explained above, n. 2198); and from the signification of "shall I have pleasure?" as not to desire, and thus that this was not its affection. How these things are, may be evident from what was said of Sarah above (n. 2196), that she stood at the door of the tent, and it was behind him; that is, that the human rational as to truth is such that it cannot understand what is Divine, for the reason that its truth is in appearances; on which account what it cannot understand, it does not believe; and by that which it does not believe, it is not affected. The appearances in which the rational is, are such as to affect it, for there is delight in the appearances themselves; and so if deprived of the appearances, it thinks that there is no more delight; whereas heavenly affection is not in the appearances, but in good and truth itself. Because rational truth is of this nature, this is also pardoned; and it is permitted to be in appearances, and to have delight in them. Such truth as was in appearances, is represented by Sarah, when the Lord conjoined Himself with the Divine. On this account it is said that she stood at the door, and that she laughed and said, After I am grown old, shall I have pleasure? By which is signified that it was not the affection of that truth to change its state.

2204. *And my lord old.* That this signifies that the affection of truth wondered that the rational good to which the truth was adjoined should also put off the Human, is evident from the representation of Abraham, who is here "my lord," as here being rational good (spoken of above, n. 2198, and elsewhere); also from the signification of growing old, as to put off the Human (also spoken of n. 2198. Human rational good is such as to have in itself much from worldly enjoyments; for it is formed not only from truths, but also from the enjoyments of sensual things,

and from many of the enjoyments of the world. Into these enjoyments, when the man is being reformed and regenerated, spiritual good is introduced by the Lord; and thereby what is worldly is then tempered, and thus afterward has its happiness therein. But the Lord utterly expelled all that was worldly from the rational, and so made it Divine; which is what the rational truth meant by Sarah, wondered at.

2205. Verse 13. *And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I indeed truly bear a child, and I am become old?* "Jehovah said unto Abraham" signifies the Lord's perception from the Divine; "Wherefore did Sarah laugh?" signifies the thought of rational truth from the affection of it; "saying, Shall I indeed truly bear a child?" signifies that it wondered that the rational was to become Divine; "and I am become old" signifies after it should be no longer of such a nature.

2206. *Jehovah said unto Abraham.* That this signifies the Lord's perception from the Divine, is evident from the signification of saying, which is to perceive (explained before, n. 1898, 1919, 2080); and that Jehovah said, is to perceive from the Divine; for, as already often shown, the Lord's internal itself was Jehovah.

2207. *Wherefore did Sarah laugh?* That this signifies the thought of rational truth from its affection, is evident from the signification of laughing, or laughter, as the affection which is of truth (spoken of above, n. 2072); and from the representation of Sarah, as rational truth, which has been mentioned several times before in this chapter. This question involves that the Lord perceived that in His rational there was still what was human.

2208. *Shall I indeed truly bear a child?* That this signifies that it wondered that the rational was to become Divine, is evident from the signification here of bearing a child, in the internal sense, namely: as the Lord's Divine rational is represented by Isaac—as has been said before,

and will be manifest from what follows—so to bear a child here means Isaac, that is, the rational which should be made Divine; which the rational truth represented by Sarah could not comprehend.

2209. *And I am become old.* That this signifies after it should no longer be of such a nature, namely, human and not Divine, and that this nature should be put off, is evident from the signification of becoming old, which is to put off the human (spoken of above, n. 2198, 2203). As regards the rational in general, when it thinks about Divine things, especially from its own truth, it cannot at all believe that there are such things; and this, both because it does not comprehend them, and because the appearances originating from the fallacies of the senses, by which and from which it thinks, cling closely; as may be evident from the examples adduced above (n. 2196); to which the following may be added for the sake of illustration. Can the rational, if it be consulted, believe that the Word has an internal sense, and this so remote from the literal sense as has been shown? and thus that the Word is what conjoins heaven with earth, that is, the Lord's kingdom in the heavens with the Lord's kingdom on earth? Can the rational believe that souls after death speak with each other most distinctly, without the speech of words, and yet so fully as to express more in a minute than a man does by his speech in an hour? and that the angels do the same, but in a speech still more perfect, and one that is not perceivable by spirits? also, that all souls when they come into the other life, know how to speak in this way, although they receive no instruction in so speaking? Can the rational believe that in one affection of man's, and indeed in one aspiration, there are such numberless things as can never be described, and yet are perceived by angels? and that every affection of man's, and indeed every idea of his thought, is an image of him, such as to contain in a wonderful manner all things of his life? And these examples

might be multiplied to thousands upon thousands. The 3
rational, which is wise from sensual things, and is imbued with their fallacies, when it is thinking of such spiritual things, does not believe that they can be so; because it is unable to form to itself any idea, except from such things as it perceives by some sense, outward and inward; what, then, can it believe when it thinks about celestial and spiritual Divine things, which are still higher? For there must always be some appearances from sensual things, upon which the thought is to lean, and when these appearances are withdrawn the idea perishes; as might also be evident to me from novitiate spirits, who take the greatest delight in the appearances which they have brought with them from the world; saying that if these should be taken away from them, they did not know as they could think. Such is the rational viewed in itself.

2210. Verse 14. *Shall anything be too wonderful for Jehovah? At the set time I will return unto thee, about this time of life, and Sarah shall have a son.* "Shall anything be too wonderful for Jehovah?" signifies that all is possible to Jehovah; "at the set time I will return unto thee" signifies a state to come; "about this time of life, and Sarah shall have a son" signifies that the Lord would then put off the human rational, and put on the Divine rational.

2211. *Shall anything be too wonderful for Jehovah?* That this signifies that all is possible to Jehovah, is evident without explanation.

2212. *At the set time I will return unto thee.* That this signifies a state to come, is evident from the signification of time, as state (see above, n. 2199). It is here said that Jehovah was to return at the set time, and then at this time of life, or what is the same, at the present time of the following year. Each expression involves something peculiar, namely: the set time involves the general of that state which is signified by this time of life, and the general is,

that it was to come; but how it was to be, is signified by this time of life. It is usual in the Word, especially in the Prophets, to describe states by double expressions seemingly alike; when yet the one involves the general, the other something determinate in the general.

2213. *About this time of life, and Sarah shall have a son.* That this signifies that the Lord would then put off the human rational, and put on the Divine rational, is evident from the signification of returning at this time of life, or at this present time of the following year, as the conjunction of the Lord's Divine with His Human (spoken of above, n. 2193); and from the signification of Sarah's son, as the rational about to be Divine (also spoken of above, n. 2194). This time of life, or the present time of the following year, denotes the time when Abraham should enter upon his hundredth year, by which year the unition of the Lord's Human with His Divine and of His Divine with His Human is signified (as shown above, n. 1988). There then intervened a year, because by a year in the Word is not signified a year, but an entire time, and thus a whole period, whether it be of a thousand years, or of a hundred, or of ten, or of hours, as was also shown before (n. 482, 487, 488, 493, 893). And so also by a week (see above, n. 2044).

2214. Verse 15. *And Sarah denied, saying, I laughed not; for she was afraid. And He said, Nay, for thou didst laugh.* "And Sarah denied, saying, I laughed not; for she was afraid" signifies that human rational truth wished to excuse itself, because it apperceived that it was not such as it ought to be. "And He said, Nay, for thou didst laugh" signifies that still it was such.

2215. *Sarah denied, saying, I laughed not; for she was afraid.* That this signifies that human rational truth wished to excuse itself, because it apperceived that it was not such as it ought to be, may be evident without explanation.

2216. *He said, Nay, for thou didst laugh.* That this signifies that still it was such, is also evident without ex-

planation. How these things are may be evident from what is said above (n. 2072) of the signification of laughing, or of laughter, namely, that it is the affection of the rational, and indeed the affection of truth or falsity in the rational; from which is all laughter. As long as there is in the rational such an affection as displays itself in laughter, so long there is in it something corporeal or worldly, and thus merely human. Celestial good and spiritual good do not laugh, but express their enjoyment and cheerfulness in the face, the speech, and the gesture, in another way; for there are very many things in laughter, for the most part something of contempt which, even if it does not appear, still lies concealed; and it is easily distinguished from cheerfulness of the mind, which also produces something similar to laughter. The state of the human rational with the Lord is described by Sarah's laughing; and thereby is signified with what affection the truth of the rational, then separated from good, viewed what was said, that it should be put off, and the Divine put on — not that it laughed, but that it perceived from the Divine what it still was, and how much of the human there still was in it, which it was to expel. This is signified by Sarah's laughing, in the internal sense.

2217. Verse 16. *And the Men rose up from thence, and looked to the faces of Sodom; and Abraham went with them to send them away.* "The Men rose up from thence" signifies that that perception came to an end. "And looked to the faces of Sodom" signifies the state of the human race; Sodom is all evil from the love of one's self; "and Abraham went with them" signifies that the Lord still remained with them in perception, but concerning the human race; "to send them away" signifies that He wished to withdraw from that perception.

2218. *The Men rose up.* That this signifies that that perception came to an end, may be evident from the signification of rising up, which is to go away; and from that of the Men, described above. By the coming of the three

Men or of Jehovah to Abraham, the Lord's Divine perception was represented, as shown above. The Lord's perception from the Divine at that time was first concerning the Divine Trine, which is the Divine itself, the Divine Human, and the [Divine] Proceeding. Afterwards it was concerning His Human, that it should put on the Divine. Now follows a perception from the Divine concerning the human race, what was its quality. These three things are what are treated of in this chapter, and they follow in order, namely, that the Divine assumed the Human, and made this Divine, in order that It might save the human race. Concerning the former two it is said that the perception came to an end, which is meant in the internal sense by the Men's rising up; but the perception concerning the human race, what was its quality, is signified in the internal sense by their looking to the faces of Sodom, and Abraham's going with them; and that He did not wish to remain in that perception, is signified by his going with them to send them away. How these things are, can be better seen from the Contents which were premised, as also from the explanation of what follows.

2219. *They looked to the faces of Sodom.* That this signifies the state of the human race is evident from the signification of looking to the faces, and here to the faces of Sodom. By the face all of a man's interiors are signified, both good and evil, for the reason that they shine forth from the face, as shown in Part First (n. 358). Here therefore faces, because predicated of Sodom, signify interior evils, which are those of the love of self; which evils in general are meant by Sodom, as will be manifest from what soon follows. That the worst evils of all derive their origin from the love of self, is because the love of self is destructive of human society (as shown above, n. 2045) and of heavenly society (n. 2057); and since the perverseness of the human race is known therefrom, by the faces
2 of Sodom the state of the human race is here signified. It

has been shown moreover in Part First, in various places, what the nature of the love of self is, namely, that it is just contrary to the order into which man was created. To man above the beasts, the rational faculty was given, to the end that every one should wish well and do well to another, both in particular and in general. This is the order into which man was created; consequently it is love to God and love toward the neighbor, which should be man's life, and by which he should be distinguished from the brute animals. This is also the order of heaven, in which he should be while he lives in the world, and thus be in the Lord's kingdom; and he should pass into this kingdom when he puts off the body which has served him upon the earth, and rise up there into a heavenly state growing more perfect continually. But the love of self is the primary and indeed the 3
only thing that destroys all this. Not so much so the love of the world, since this is indeed opposite to the spiritual things of faith, but the love of self is diametrically opposite to the celestial things of love; for he who loves himself loves no others, but endeavors to destroy all, whoever they may be, that do not pay court to him; nor does he will well and do well to any one, except to him who is a part of himself, or can be captivated so as to be a part of himself, like something inoculated as it were with his lusts and fantasies. Hence it is manifest that there well up from the love of self all hatreds, all revenge and cruelties, as also all infamous pretences and deceits, and thus all heinous things against the order of human society and against the order of heavenly society. For indeed, so heinous is the love of 4
self that when its bonds are relaxed, that is, when opportunity of running at large is given it, even with those who are in the lowest condition, it so rushes on, that it not only wishes to rule over neighbors and those near at hand, but also over the universe, and even over the Supreme Divine Itself. Of this the man is indeed ignorant, because he is kept in bonds not well known to him; but as far as these

bonds are slackened, as was said, so far he rushes on; and this it has been given me to know from much experience in the other life. Since these things lie hid in the love of self, they who are in the love of self, and not possessed of the bonds of conscience, do also above all others hold the Lord in hatred, and thus all the truths of faith; as these are the very laws of order in the Lord's kingdom. Such persons reject these truths even to abominating them, which also shows itself openly in the other life. This love is in fact the serpent's head, which the Seed of the woman, that is, the Lord, treads down, as may be seen in Part First (n. 257). But the love of self is not always that which appears in outward form as pride and haughtiness, for those who present this appearance can sometimes hold the neighbor in charity; for such an outside is inborn with some, and by some is contracted in early life, but is afterward subdued, the outward manner still remaining. But those are in the love of self who despise others and make them of no account in comparison with themselves; and who care nothing for the common good, unless it is for them, and they themselves, as it were, are it. They are especially those who hate all by whom they are not favored and served, persecuting them, and as far as they are able depriving them of their possessions, honor, reputation, and even life. Let those who display such a spirit as this know that they are in the love of self more than others.

2220. That Sodom is all evil from the love of self is evident from the signification of Sodom in the Word. Although in the following chapter it appears as if the evil of the worst adultery was signified by Sodom, still, however, nothing else than evil from the love of self is signified by it in the internal sense. In the Word also the abominations flowing from the love of self are represented by adulteries of various kinds. That Sodom signifies in general all evil from the love of self, and Gomorrah all falsity therefrom, has been

shown in Part First (n. 1212, 1663, 1682, 1689), and may be farther evident from the following passages of the Word. In Jeremiah: *A sword is upon the Chaldeans, and upon the inhabitants of Babel. As when God overthrew Sodom and Gomorrah, and the neighbor cities thereof, saith Jehovah, a man shall not dwell there, and a son of man shall not sojourn therein* (l. 35, 40). This passage treats of those signified by the Chaldeans, who are such as have profane falsity in their worship (see n. 1368); and of those signified by Babel, who are such as have profane evil in their worship (see n. 1182, 1326). Their condemnation is described by the overthrow of Sodom, that is, of evil in general, and by the overthrow of Gomorrah, that is, of falsity in general; because they also have in their worship the evil of the love of self, and the falsity therefrom. In Amos: 2
I have overthrown you as when God overthrew Sodom and Gomorrah; and ye were as a brand plucked out of the burning (iv. 11); where Samaria is treated of, by which the perverted spiritual church is signified. This church, as to the evils in general against the goods of charity, is called Sodom, and as to the falsities in general against the truths of faith, is called Gomorrah; and as to both, here as in the previous passage, it is called the overthrowing of God. In Zephaniah: *Moab shall be as Sodom, and the sons of Ammon as Gomorrah, a possession of the nettle, and a salt-pit, and a desolation even for ever . . . this shall they have for their pride, because they reproached and magnified themselves against the people of Jehovah Zebaoth* (ii. 9, 10); where Sodom stands for evil from the love of self, and Gomorrah for the falsity therefrom; of which desolation is here predicated, as overthrow was in the previous passages. Pride is the love of self; to reproach the people of Jehovah Zebaoth, is to bring evil upon truths; and to magnify themselves against the people, is to bring falsity. In Ezekiel: *Thine elder sister is Samaria, that* 3
dwelleth at thy left hand, she and her daughters; and thy

younger sister, that dwelleth at thy right hand, is Sodom and her daughters. . . . Thy sister Sodom hath not done, she and her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread, and carelessness of ease, were in her and her daughters, and she did not strengthen the hand of the poor and needy; and they became haughty, and committed abomination before Me (xvi. 46–50). The abominations of Jerusalem are here treated of, and are described by Samaria and Sodom; by Samaria, instead of Gomorrah, as to falsities, and by Sodom as to evils; and it is told what in particular is signified by Sodom, for it is said, this was the iniquity of Sodom, that is, the love of self, which is there signified by pride. That they turned away from the goods of charity is signified by the fulness of bread; that they were satisfied with those things, is signified by the carelessness of ease; that they had no mercy is described by their not strengthening the hand of the poor and needy; and that all the lusts therefrom are imbued with the love of self, is signified by their daughters' becoming haughty; the
4 daughters are lusts. Hence it is manifestly evident what Sodom is, and thus that it is not according to the historic sense in the following chapter; but that such things are there signified in the internal sense as are described here by the prophet, namely, those that are of the love of self. But Sodom is here described the more mildly, because the abominations of Jerusalem are treated as greater than those of Sodom; which is also manifest from the Lord's words in Matthew: *Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city* (x. 15; Mark vi. 11; Luke x. 12). In John: *Their bodies shall lie upon the street of the great city which spiritually is called Sodom and Egypt* (Apoc. xi. 8). It is evident that by Sodom here is not meant Sodom, nor Egypt by Egypt, for it is said that it is spiritually called Sodom and Egypt; Sodom stands for all evil from the love

of self, and Egypt, in place of Gomorrah, for all falsity therefrom.

2221. *Abraham went with them.* That this signifies that the Lord still remained with them in perception, but concerning the human race, may be evident from the series of things in the internal sense; for to go with the Three Men, that is, with Jehovah, is to be still in perception.

2222. *To send them away.* That this signifies that He wished to withdraw from that perception is evident without explanation. The reason is also manifest, namely, that the perception from the Divine, and the thought therefrom concerning the human race, that this was their quality, struck horror; for the Lord's love toward the human race was so great that He wished to save them all to eternity, by the unition of His Human Essence with the Divine, and of the Divine with the Human; on which account, when He perceived that they were such, He wished to withdraw from the perception and the thought thence; which is signified by Abraham's wishing to send them away.

2223. Verse 17. *And Jehovah said, Shall I hide from Abraham that which I do?* "And Jehovah said" signifies perception; "Shall I hide from Abraham that which I do?" signifies that nothing ought to be hidden from the Lord.

2224. *Jehovah said.* That this signifies perception, is evident from the signification of saying, as being to perceive (see n. 1898, 1919, 2080). Here as it is Jehovah who said, the meaning is that the Lord perceived from the Divine.

2225. *Shall I hide from Abraham that which I do?* That this signifies that nothing ought to be hidden from the Lord, is evident from the representation of Abraham, as the Lord in that state — as explained several times above in this chapter. That the rest signifies that nothing ought to be concealed, is manifest. Here the sense of the letter is similar to the internal sense, as occasionally elsewhere,

especially where the essentials of faith are treated of; which, because they are necessary to salvation, are stated in the letter as they are in the internal sense; as for example in Moses: *Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength; and these words shall be upon thy heart* (Deut. vi. 4–6); with other similar passages.

2226. Verse 18. *And Abraham shall surely become a nation great and numerous; and all the nations of the earth shall be blessed in him.* "Abraham shall surely become a nation great and numerous" signifies that from the Lord will be all good and all the truth therefrom; "and in him shall all the nations of the earth be blessed" signifies that all who are in charity will be saved by Him.

2227. *Abraham shall surely become a nation great and numerous.* That this signifies that all good and all the truth thence will be from the Lord, is evident from the representation of Abraham, as the Lord — often shown above — and also from the signification of a nation, as what is good (explained n. 1159, 1258–1260, 1416, 1849); here a great and numerous nation, by which is signified good and the truth therefrom. That great is predicated of good, and numerous of truth, may be evident from other passages in the Word, which we must forbear to cite now. The truth therefrom, or truth from good, in the genuine sense, is spiritual good. There are two kinds of good distinct from each other, namely, celestial good and spiritual good. Celestial good is that of love to the Lord, spiritual good is that of love toward the neighbor. From the former, or celestial good, is the latter, or spiritual good; for no one can love the Lord unless he also loves his neighbor. In love to the Lord is love toward the neighbor; for love to the Lord is from the Lord, and thus from love itself toward the whole human race. To be in love to the Lord is the same as to be in the Lord; and he who is in the Lord cannot be otherwise than in His love, which is toward the

whole human race and thus toward the neighbor. He is thus in both kinds of good, that is, both celestial and spiritual. The former is the veriest good itself; but the latter is its truth, or the truth therefrom; which truth is spiritual good, as was said. The former is what is signified by great, but the latter by numerous.

2228. *All the nations of the earth shall be blessed in him.* That this signifies that all who are in charity will be saved by Him, is evident from the signification of being blessed, which is to be gifted with all the goods which are from a heavenly origin (as explained n. 981, 1096, 1420, 1422). They who are endowed with goods from a heavenly origin, that is, with both celestial and spiritual good (as just above, n. 2177), are also endowed with eternal salvation, that is, are saved. By all the nations of the earth those are meant in the internal sense who are in the good of love and charity, as is evident from the signification of a nation, as meaning good (n. 1159, 1258–1260, 1416, 1849). That all men in the whole globe are not meant by all the nations of the earth, may be evident to every one, because there are very many in the world who are not saved; but only they are saved who are in charity, that is, who have attained the life of charity. That it may not lie hid from any one how the z case is with the salvation of men after their decease, it is to be briefly told. There are many who say that a man is saved by faith, or, in their words, if he only has faith; but for the most part they are those who do not know what faith is. Some think that it is mere thought, some that it is an acknowledgment of something to be believed; some think that it is the whole doctrine of faith, which is to be believed, and others think variously. Thus in the bare conception of what faith is, they wander in error; and so of course, in regard to the means by which a man is saved. But indeed faith is not mere thought, nor is it an acknowledgment of something to be believed, nor a knowledge of all things which belong to the doctrine of faith. By these

no one can be saved; for they cannot send a root down deeper than into the thought. Thought saves no one; but it is the life which he procured to himself in the world, by means of the knowledges of faith. This life remains; but all thought which does not comport with his life perishes, even to becoming none at all. Consociations in heaven are according to lives; and by no means according to thoughts which are not of the life. Thoughts which are not of the life are mere pretences, which are altogether
3 rejected. In general, life is twofold; on the one hand infernal, on the other heavenly. Infernal life is from all the ends, thoughts, and works which flow from the love of self, consequently from hatred against the neighbor; heavenly life, from all the ends, thoughts, and works which are of love toward the neighbor. The latter is the life to which all things that are called faith have regard, and which is procured by all things of faith. From this it may be evident what faith is, namely, that it is charity; for, to charity all things lead which are called the doctrines of faith; in it they are all contained, and from it they are all derived. The soul, after the life of the body, is such as its love is.

2229. Verse 19. *For I know him, because he will command his sons, and his household after him, and they will keep the way of Jehovah to do justice and judgment; that Jehovah may bring upon Abraham that which He hath spoken concerning him.* "For I know him" signifies that it is true; "because he will command his sons, and his household after him, and they will keep the way of Jehovah to do justice and judgment" signifies that all the doctrine of charity and faith is from Him; sons are they who are in truths, household, they who are in good; way is doctrine; justice is in regard to good, judgment in regard to truth; "that Jehovah may bring upon Abraham that which He hath spoken concerning him" signifies that the Human Essence will for this reason be adjoined to the Divine Essence.

2230. *For I know him.* That this signifies that it is true may be evident from the signification of knowing. To know any one is properly to know that he is of such a quality; so, too, when applied to any subject, or to any thing whatever, to know it means to know that such is its quality; and therefore to know has reference to that which is predicated, and it signifies that what is meant according to the series of things is so, or is true.

2231. *Because he will command his sons, and his household after him, and they will keep the way of Jehovah, to do justice and judgment.* That this signifies that all the doctrine of charity and faith is from Him, may be evident from the signification of a son, a household, a way, justice, and judgment; which when summed up, or gathered into one sense, signify all the doctrine of charity and faith. For by sons are signified all who are in truths, by household all who are in good, by a way the doctrine by which they are instructed; which doctrine in regard to good is signified by justice, and in regard to truth by judgment. Doctrine concerning good is the doctrine of charity, and doctrine concerning truth is the doctrine of faith. In general, there 2
is only one doctrine, namely, the doctrine of charity, since (as was said, n. 2228) all things of faith look to charity. Between charity and faith there is no other difference than that between willing good and thinking good—he who wills good also thinks good—and thus, no other than that between the will and the understanding. They who reflect, know that the will is one thing and the understanding another. This is also known in the learned world, and it plainly appears with those who will evil and yet from thought speak well. From which it is manifest to every one that the will is one thing, and the understanding another; and thus that the human mind is distinguished into two parts, which do not make one. Yet man was so created that these two parts would constitute one mind; nor would there be any other distinction, to speak by comparison,

than such as there is between a flame and the light from it —love to the Lord and charity toward the neighbor would be as the flame, and all perception and thought would be as the light from it — and thus love and charity would be the all, that is, would be in every particular, of perception and thought. Perception or thought concerning the qual-
3 ity of love and charity is what is called faith. But as the human race began to will evil, to hate the neighbor, and to exercise revenge and cruelties, to such a degree that that part of the mind which is called the will was altogether destroyed, men began to make a distinction between charity and faith, and to refer all the doctrinals which were of their religion to faith and call them, in one word, faith; and at length they went so far as to say that they could be saved by faith alone — by which they meant their doctrinals — if they only believed them, however they might live. Charity was thus separated from faith, which by that time was nothing else, to speak by comparison, than light without flame — such as is the light of the sun in the time of winter, which is so freezing-cold that the vegetation of the earth grows torpid and dies; whereas faith from charity is like the light in the time of spring and summer, by which all
4 things germinate and bloom. This may also be known from the fact that love and charity are celestial flame, and that faith is spiritual light therefrom. In this manner also do they present themselves to perception and sight in the other life; for there the celestial of the Lord manifests itself before the angels by a flamy radiance like that of the sun, and the spiritual of the Lord by light from this radiance; by which angels and spirits are also affected as to their interiors, according to their life of love and charity. From this source are joys and blessings, in all their varieties, in the other life. It may be evident from this, how the case is with the statement that faith alone saves.

2232. That sons are those who are in truths is evident from the signification of a son in the Word, as truth (see n.

489, 491, 533, 1147). By sons in the abstract sense are meant truths; but as applied to man, sons are all who are in truths.

2233. That a household is those who are in good, is evident from the signification of a house, as good (see n. 710, 1708, 2048). By a household, or those born in the house, goods are in like manner signified, in the abstract sense; but as applied to man, they are all who are in good.

2234. That a way means doctrine is evident from the signification of a way. A way in the Word is predicated of truths, because truths lead to good and proceed from good, as may be evident from the passages adduced in Part First (n. 627); and as a way is predicated of truths, a way means doctrine; because doctrine comprises in one aggregate all the things which lead to good, that is, to charity.

2235. That justice is in regard to good, and judgment in regard to truth, may be evident from the signification of justice, and from the signification of judgment. In the Word justice and judgment are many times named together, but what they signify in the internal sense has not yet been known. In the immediate sense justice is predicated of what is just, and judgment of what is right. There is what is just when anything is judged from good, and this according to conscience; but what is right when a thing is judged from the law, and thus from the justness of the law, and so also according to conscience, because it has the law for its rule. But in the internal sense justice is what is from good, and judgment what is from truth. Good is all that belongs to love and charity; truth is all that belongs to faith therefrom. Truth derives its essence from good, and is called truth from good — as faith from love, and so also judgment from justice. That such is the signification of justice and judgment is evident from the following passages in the Word, in Jeremiah: *Thus said Jehovah, Execute ye judgment and justice, and deliver the spoiled out of the hand of the oppressor. Woe to him that buildeth his house in what*

is not justice, and his chamber in what is not judgment. Did not thy father eat and drink, and do justice and judgment? then it was well with him (xxii. 3, 13, 15). Judgment stands for the things that are of truth, and justice for those that are of good. In Ezekiel: *If the wicked turn from his sin, and do judgment and justice, all his sins that he hath sinned shall not be remembered against him; he hath done judgment and justice, living he shall live. When the wicked turneth from his wickedness, and doeth judgment and justice, for these he shall live* (xxxiii. 14, 16, 19). Here in like manner judgment stands for truth, which is of faith,
3 and justice for good, which is of charity. So in Amos: *Let judgment flow like waters, and justice like a mighty river* (v. 24). In Isaiah: *Thus said Jehovah, Keep ye judgment, and do justice; for My salvation is near to come, and My justice to reveal itself* (lvi. 1). In the same: *To peace there shall be no end, upon the throne of David and upon his kingdom, to establish it, and to uphold it, with judgment and with justice, from henceforth and even forever* (ix. 7); that is, in the truths of faith and in the goods of charity. In the same: *Jehovah is exalted, for He dwelleth on high; He hath filled Zion with judgment and justice* (xxxiii. 5). Judgment stands for faith, justice for love, and Zion for the church. Judgment stands first, because the love is through faith; and when justice comes first, it is because the faith is from love; as in Hosea: *I will betroth thee unto Me forever, and I will betroth thee unto Me in justice and judgment, and in mercy and in compassions; and I will betroth thee unto Me in faithfulness, and thou shalt know Jehovah* (ii. 19, 20); where justice stands first, as also mercy, which are of love; and judgment follows, as also compassions, which are of faith from love; both are called faith or faith-
4 fulness. In David: *Thy mercy, O Jehovah, is in the heavens, thy truth even to the skies; Thy justice is like the mountains of God, Thy judgments are a great deep* (Ps. xxxvi. 5, 6). Here both mercy and justice are in like

manner of love, and truth and judgments are of faith. In the same: *Truth shall spring out of the earth, and justice shall look down from heaven. Yea, Jehovah shall give good, and our land shall yield its increase* (Ps. lxxxv. 11, 12). Here truth, which is of faith, is used for judgment, and justice for love or mercy. In Zechariah: *I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth and in justice* (viii. 8). From this it is also manifest that judgment is truth, and justice good; because truth is here used in place of judgment. In like manner in David: *He that walketh uprightly, and worketh justice, and speaketh truth* (Ps. xv. 2). Faith because it is of charity, or truth because 5
it is of good, and hence the truths of good, are sometimes called the judgments of justice; and thus judgments signify almost the same as precepts, as in Isaiah: *They will seek Me day by day, and desire to know My ways, as a nation that doeth justice and forsaketh not the judgments of their God; they will ask of Me judgments of justice, they will desire to draw near to God* (lviii. 2). That precepts signify the same, may be seen in David: *Seven times a day do I praise Thee, because of the judgments of Thy justice; all Thy precepts are justice* (Ps. cxix. 164, 172). It is especially said of the Lord that He does judgment and justice, when He creates man anew; as in Jeremiah: *Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am Jehovah That doeth mercy, judgment, and justice, in the earth; for in these things I am well pleased* (ix. 24). Here mercy, which is of love, is described by judgment and justice. In the same: *I will raise up unto David a just Branch, and He shall reign as King, and shall act intelligently and shall do judgment and justice in the land* (xxiii. 5; xxxiii. 15). Hence it is said in John: *If I go* 6
away, I will send the Comforter unto you; and when He is come, He will reprove the world of sin, of justice, and of judgment: of sin, because they believe not on Me; of justice,

because I go unto My Father, and ye shall see Me no more; of judgment, because the prince of this world is judged (xvi. 7–11). Sin here stands for all unfaithfulness. His reproving in regard to justice means in regard to all that is against good, when yet the Lord united the Human to the Divine to save the world — which is the meaning of "I go unto My Father and ye shall see Me no more." His reproving in regard to judgment means in regard to all that is against truth, when yet evils were cast down into their hells, so as no longer to be able to inflict injury — which is meant by the prince of the world being judged. In general, His reproving in regard to sin, justice, and judgment, means that it was in regard to all unfaithfulness against good and truth; and thus that there was no charity and faith; for in ancient times by justice and judgment were understood, as regards the Lord, all mercy and grace, and as regards man, all charity and faith.

2236. *That Jehovah may bring upon Abraham that which He hath spoken concerning him.* That this signifies that on this account the Human Essence will be adjoined to the Divine Essence, is not so evident from the signification of the words as from this, that all things said in the Word involve the Lord's coming to unite the Human Essence to the Divine Essence, by which unition He should save the human race. These are the things signified in the internal sense by His bringing "upon Abraham that which He hath spoken concerning him."

2237. Verse 20. *And Jehovah said, Because the cry of Sodom and Gomorrah has become great, and because their sin has become very grievous.* "Jehovah said" signifies a perception; "Because the cry of Sodom and Gomorrah has become great, and because their sin has become very grievous" signifies that the falsity and evil of the love of self have grown even to consummation. Cry is falsity, and sin is evil.

2238. *Jehovah said.* That this signifies a perception is

evident from the signification of saying, when used historically, as being to perceive, as shown several times before. When it is stated in the historic parts of the Word that "Jehovah said," a perception is signified which is not altogether continuous with the previous one, but is a succeeding one, and sometimes new (see also n. 2061).

2239. *Because the cry of Sodom and Gomorrah has become great, and because their sin has become very grievous.* That this signifies that the falsity and evil of the love of self have increased even to consummation, is evident from the signification of Sodom, as evil from the love of self, and of Gomorrah, as the falsity therefrom, which was shown above (n. 2220); also from the signification of a cry, as falsity, and of sin, as evil — to be explained presently; from which it is manifest that the cry having become great, and the sin having become very grievous, signifies that the falsity and evil had come to their height or to consummation. This is better seen from what follows, where it is said that if ten were found there the city should be spared (verse 32); by which is signified, if there were still any remains, that is, anything of good and truth; for when there is no longer anything of good and truth inwardly in a man, there is then wasteness and desolation, consequently consummation — to be treated of in the following verse.

2240. That a cry is falsity, and that sin is evil, may be evident from the signification of a cry in the Word. That a cry signifies falsity can be evident to no one unless he knows the internal sense of the Word. The word sometimes occurs in the Prophets, and when wasting and desolation are there treated of, it is said that they howl and cry. This signifies that good and truth are vastated, and cry is there the word by which falsity is described in the internal sense; as in Jeremiah: *A voice of the cry of the shepherds, and the howling of the masters of the flock, for Jehovah layeth waste their pasture* (xxv. 36); where the cry of the shepherds means that they are in falsity, from which there

2 is wasting. In the same: *Behold, waters rise up from the north, and shall become an overflowing stream, and shall overflow the land and the fulness thereof, the city and them that dwell therein; and the men shall cry, and every inhabitant of the land shall howl . . . because of the day that cometh to lay waste* (xlvii. 2, 4); where the desolation of faith is treated of, which is brought about by falsities; the overflowing stream is falsity, as was shown in Part First
3 (n. 705, 790). In Zephaniah: *The voice of a cry from the fish gate, and a howling from the second, and a great crashing from the hills; and their wealth shall become a spoil, and their houses a desolation* (i. 10, 13); where also
4 a cry is predicated of the falsities which lay waste. In Isaiah: *In the way of Horonaim they shall raise up a cry of destruction, for the waters of Nimrim shall be desolate, for the grass has dried up, the herb is consumed, there is no green thing* (xv. 5, 6; Jer. xlviii. 3). Here the desolation of faith and its consummation is described by a
5 cry. In Jeremiah: *Judah hath mourned, and her gates are languished; they are in mourning upon the earth, and the cry of Jerusalem is gone up; and their nobles have sent their little ones to the waters; they came to the pits, they found no waters, they returned with their vessels empty* (xiv. 2, 3); where the cry of Jerusalem stands for falsities; for, their finding no waters means that they did not find any knowledges of truth, which are waters, as was
6 shown in Part First (n. 28, 680, 739). In Isaiah: *I will rejoice in Jerusalem and joy in My people, and the voice of weeping shall be no more heard in her nor the voice of crying* (lxv. 19); where there not being heard the voice of weeping means that there shall not be evil, nor the voice of crying means that there shall not be falsity. The most of these things cannot be understood from the sense of the letter, nor what a cry is, but from the internal sense. In
7 the same: *Jehovah looked for judgment, but behold bloodshed; for justice, but behold a cry* (v. 7); where also the

vastation of good and truth is treated of. There is here a kind of interchange, as is occasionally found in the Prophets; so that in the place of truth there is found evil, which is meant by there being bloodshed instead of judgment; and falsity in place of good, which is meant by there being a cry instead of justice; for that judgment is truth and justice good, was shown above (n. 2235). There is a similar interchange where Sodom and Gomorrah are treated of in Moses: *Their vine is the vine of Sodom, and their grapes of the fields of Gomorrah; they have grapes of gall, clusters of bitter things* (Deut. xxxii. 32); where is a similar mode of speaking; for the vine is predicated of truths and falsities, and the fields and grapes, of goods and evils; so that the vine of Sodom is falsity from evil, and the fields and grapes of Gomorrah are evils from falsities. There are two kinds of falsity, as described in Part First (n. 1212); and so also there are two kinds of evil. Both kinds of falsity and evil are signified in this verse by the cry of Sodom and Gomorrah having become great, and their sin having become exceeding grievous; which is evident from this, that the cry is named in the first place, and their sin in the second; and yet Sodom, which is evil from the love of self, is first mentioned, and Gomorrah secondly, which is falsity therefrom. 8

2241. Verse 21. *I will go down now, and see whether they have made a consummation according to the cry of it which is come unto Me; and if not, I will know.* "I will go down now, and see" signifies visitation; "whether they have made a consummation according to the cry of it which is come unto Me, and if not I will know" signifies whether the evil has come to its height.

2242. *I will go down now, and see.* That this signifies visitation may be evident from the signification of going down to see, as judgment — explained in Part First (n. 1311) — and consequently as visitation. The final period of the church in general, and the final period of every one in

particular, is called a visitation in the Word, and precedes judgment; thus a visitation is simply an exploration as to quality, that is, the quality of the church in general, or of a man in particular; and this exploration is expressed in the sense of the letter by Jehovah's going down and
2 seeing. From this the character of the sense of the letter may be seen; for Jehovah does not go down, since going down cannot be predicated of the Lord, because He is always in the highest; nor does Jehovah see whether a thing be so, since seeing whether it be so cannot be predicated of the Lord, because He knows all things and everything from eternity. But still it is so said, because it appears to man as if it were so done; for man is in things that are below, and when anything appears there, he does not think nor even know how it is with things that are above, and so neither how they flow in; for his thought goes no further than to what is nearest. Hence he cannot perceive otherwise than that there is some such thing as going down and seeing, and this the more since he imagines that no one knows what he is thinking; besides that he has no other idea than that there is a coming down from on high, and, when said of God, from the highest; whereas it is not from the highest,
3 but from the inmost. It may hence be evident what the sense of the letter is, namely, that it is according to appearances; and if it were not according to appearances, no one would understand and acknowledge the Word, and thus no one would receive it. But the angels are not in appearances as man is, and so while the Word as to the sense of the letter is for man, it is as to the internal sense for angels, as also for those men to whom by the Divine mercy of the Lord it is given, while they are living in the world, to be
4 like angels. Visitation is mentioned in various places in the Word, and by it is meant either vastation — whether of the church or of every man — or liberation; and thus exploration as to quality. It stands for vastation in Isaiah: *What will ye do in the day of visitation . . . which shall come from*

far? To whom will ye flee for help, and where will ye leave your glory? (x. 3.) And again: *The stars of the heavens and the constellations thereof shall not shine with their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and I will visit evil upon the world, and their iniquity upon the wicked* (xiii. 10, 11). That by the stars and constellations which shall not shine, and the sun which shall be darkened, and the moon which shall not make her light to shine, is signified that there will be no love and no charity, may be seen above (n. 2120); and as this is vastation, it is the day of visitation. In Jeremiah: *They shall fall among them that fall, and in the time of their visitation they shall be overthrown* (viii. 12); meaning the time when they are vastated, or when there is no charity and faith. In Ezekiel: *The visitations of the city have come near, and every man with his weapon of destruction in his hand* (ix. 1). Here also vastation is treated of; hence every man has a weapon of destruction. In like manner in Hosea: *The days of visitation are come, the days of recompense are come* (ix. 7). In Micah: *The day of thy watchmen, thy visitation is come; now shall be their perplexity* (vii. 4); denoting vastated charity also. In Moses: *In the day of my visiting, and I will visit upon them their sin* (Exod. xxxii. 34); where the people in the wilderness are treated of, after they made for themselves the golden calf. That liberation is signified by visitation is plain from many passages (as Exod. iii. 16; iv. 31; Jer. xxvii. 22; xxix. 10; Luke i. 68, 78; xix. 41, 42).

2243. *Whether they have made a consummation according to the cry of it which is come unto Me, and if not I will know.* That this signifies whether evil has come to its height, is evident from the signification of a cry, as falsity — explained just above (n. 2240). As there said (near the end) there are two kinds of falsity, namely, the falsity which is from evil, and the falsity which produces evil. The falsity which is from evil is all that a man thinks when

he is in evil, namely, all that favors his evil; as for example, when he is in adultery, what he then thinks about adultery, that it is allowable, that it is becoming, that it is the enjoyment of life, that the procreation of offspring is thereby promoted, and the like. All these thoughts are falsities
2 from evil. But the falsity which produces evil is when a man takes up some principle from his religion,* and believes therefrom that it is good and holy, when yet it is in itself evil. For example, he who believes from his religion that there is some man who can save, and therefore worships and adores him, does evil from that falsity; and so it is to act from any other religion which in itself is false. Because falsity is from evil, and falsity produces evil, it is therefore here said a cry; and, as a kind of general thing, this signifies that which it involves, namely, evil; which is also manifest from its being said, "whether they have made a consummation according to the cry of it which is come unto Me;" where its cry is put in the singular number, and
3 they have made a consummation, in the plural. What a consummation is, was shown in Part First (n. 1857); and further what a consummation is, may be comprehended from the churches. The Most Ancient Church, which was called Man, was the most heavenly of all. This in process of time so far degenerated from the good of love, that at length nothing heavenly remained; and then was its consummation, which is described by the state of those just
4 before the flood. The Ancient Church — which was after the flood and was called Noah, and was less heavenly — also in course of time so declined from the good of charity, that nothing of charity remained; for it was turned partly into magic, partly into idolatry, and partly into a kind of dogmatism separated from charity; and then was its con-
5 summation. Another church succeeded, called the Hebrew Church, which was still less heavenly and spiritual, placing

* *Religioso suo.*

some holy worship in outward rites. This in course of time was distorted in various ways, and that outward worship was turned into idolatry; and then was its consummation. A 6
fourth church was then instituted, among the posterity of Jacob, not having any thing heavenly and spiritual, but only a representative of it; and therefore that church was a church representative of heavenly and spiritual things, inasmuch as they did not know what their rites represented and signified; but it was instituted that there might still be some connection between man and heaven, such as there is between the representatives of good and truth, and good and truth themselves. This church at length fell away into falsities and evils, to such a degree that every rite was made idolatrous; and then was its consummation. Therefore, after the churches had thus successively declined — when in the last one the connection between the human race and heaven was altogether broken, even to the degree that the human race would have perished because there was no church by which there could be a connection and a bond (see n. 468, 637, 931, 2054) — the Lord then came into the 7
world, and by the unition of the Divine Essence with the Human Essence in Himself, conjoined heaven with earth. At the same time He established a new church, called the Christian Church, which at first was in the good of faith, and its members lived in charity with one another as brethren. But in process of time this was rent asunder in divers ways, and has become such at this day, that Christians do not even know that the fundamental of faith is love to the Lord and charity toward the neighbor; and though they say from doctrine that the Lord is the Saviour of the human race, that they are to rise again after death, and that there is a heaven and a hell, yet few believe it. Because this church has become such, its consummation is not far off. From this it may be evident what consummation is, 8
namely, that it is when evil has come to its height. The case is similar in particular, that is, with every man; but

how consummation takes place with every one in particular, will by the Divine mercy of the Lord be told in what follows. Consummation is often treated in the Word; and the state which comes first is described by vastation and desolation, which is followed by visitation.

2244. Verse 22. *And the Men looked from thence and went toward Sodom; and Abraham, he stood yet before Jehovah.* "The Men looked from thence" signifies the Lord's thought from the Divine; "and went toward Sodom" signifies respecting the human race as being in such great evil; "and Abraham, he stood yet before Jehovah" signifies the Lord's thought from the Human which was adjoined, in the manner told above.

2245. *The Men looked from thence.* That this signifies the Lord's thought from the Divine, is evident from the signification of looking, which is to think — for to see in the internal sense, as in common discourse, is to understand, since understanding is internal sight, and so to look is to think, which is of the internal sight, or of the understanding — also from the signification of the Men, as the Divine. In this chapter it is sometimes said the Men, and sometimes Jehovah instead of the Men. When it is said the Men, the Trine is signified; namely, the Divine Itself, the Divine Human, and the Proceeding. The Lord's thought from this Divine is signified by the Men looking from thence. The thought was from the Human conjoined with the Divine, which conjunction was treated of at the beginning of this chapter; but the perception, from which the thought was, was from the Divine — for which reason Jehovah is soon mentioned in the same verse, where it is said that he stood yet before Jehovah — and when the Human was conjoined to the Divine, there was also together with them the Proceeding.

2246. *They went toward Sodom.* That this signifies the human race as in such great evil, is evident from the signification of Sodom, as evil from the love of self — see above

(n. 2220) ; and of looking to the faces of Sodom, as to a state of the human race (n. 2219). That Sodom signifies the state of the human race as in such great evil, is for the reason that by Sodom is not meant Sodom, but all those in the whole world who are in the love of self; and by the description of Sodom is represented the state of all who are in that evil, as may be evident from what follows. That the love of self is the fountain of all evils and thus evil itself, is evident from what was said and shown of it before (n. 2045, 2057, 2219) — on which account it is here said that they were in such great evil.

2247. *Abraham, he stood yet before Jehovah.* That this signifies the Lord's thought from the Human, which was adjoined in the manner that was stated, is evident from the representation of Abraham in this chapter, which is the Lord as to the Human, and from his standing before Jehovah. Hence it follows without explanation, that it was the thought from the Human which was adjoined in the manner stated at the beginning of this chapter, as also above (n. 2245).

2248. Verse 23. *And Abraham drew near, and said, Wilt Thou also consume the just with the wicked?* "Abraham drew near, and said" signifies the Lord's thought from the Human, which thought adjoined itself more closely to the Divine; "Wilt Thou also consume the just with the wicked?" signifies the Lord's grief from love toward the human race, and His intercession that good might still be adjoined, although it was evil.

2249. *Abraham drew near, and said.* That this signifies the Lord's thought from the Human, which thought adjoined itself more closely to the Divine, follows from the things that precede, where the Lord's thought concerning the human race is treated of, and thus without explanation. That in this chapter in the internal sense the state of the Lord's thought and perception is so fully described, and at the beginning the state of the conjunction of the Lord's

Human with His Divine, will indeed appear to man perhaps as if it were not of so much importance. And yet it
2 is of the greatest moment; for before the angels, to whom the internal sense is the Word, these things are presented to the life, with their representatives, in most beautiful form; besides numberless things, following from them and bearing their likeness, respecting the Lord's conjunction with heaven, and the reception of His Divine in their human; for the ideas of angels are such that they enjoy those things above all others and find most pleasure in them. They are also enlightened and confirmed by them more and more in regard to the unition of the Lord's Human Essence with His Divine Essence; for angels have been men, and when men, they could not but think of the Lord as man, and of the Lord as God, as also of the Divine Trinity, and form to themselves various ideas, though they knew not then
3 what they really were. For heavenly arcana are of this nature, that though they surpass all comprehension, yet every one forms to himself some idea of them; for nothing can ever be kept in the memory, still less become the subject of thought, unless by some idea formed in one way or another. And because their ideas could not but be formed from things in the world, or from things analogous to those in the world; and because fallacies then insinuated themselves from things not understood — that in the other life alienate the ideas of the thought, which are then more in-
4 ternal, from the truth and good of faith — in order that such things may be dispersed, so much is said in this chapter, in its internal sense, about the conjunction of the Lord's Human with His Divine, and about His perception and thought. Now when the Word is read, these things are so presented to the perception of the angels that their former ideas, formed from other sources and from difficulties easily springing therefrom, are gradually dissipated and new ideas insinuated, conformable to the light of truth in which angels are. This takes place more with spiritual angels than with

the celestial; for according to the purification of their ideas are they perfected for the reception of celestial things. That heaven is not pure before the Lord, is known; and the truth is that they are being continually perfected.

2250. *Wilt Thou also consume the just with the wicked?* That this signifies the Lord's grief from love toward the human race, and His intercession that good might still be adjoined, although it was evil, may be evident from the zeal of love which beams forth in it, and still more in the 25th verse that follows, where it is said, *That be far from Thee to do according to this thing, to make the just to die with the wicked, and so the just shall be as the wicked, that be far from Thee; shall not the Judge of all the earth do judgment?* It is moreover evident from the signification of just, as what is good (see n. 612, 2235), and from the signification of wicked, as opposite to just, that is, opposite to good, and thus evil. It is likewise manifest from these words, as also from the things that follow in this chapter, that there is an intercession. The Lord's intercession for the human race was at the time when He was in the world, and indeed when in a state of humiliation; for, as said before, He then spoke with Jehovah as with another. But in His state of glorification, indeed, when the Human Essence had become united to the Divine Essence, and was itself also Jehovah, He does not then intercede, but has mercy and brings help from His Divine and saves. It is Mercy itself which is the intercession, for such is its essence.

2251. Verse 24. *Peradventure there be fifty just, in the midst of the city; wilt Thou also consume, and not spare the place for the sake of the fifty just that are in the midst of it?* "Peradventure there be fifty just, in the midst of the city" signifies that possibly the truths may be full of good; "wilt Thou also consume, and not spare the place for the sake of the fifty just that are in the midst of it?" signifies intercession from love, that they should not therefore perish.

2252. *Peradventure there be fifty just, in the midst of the city.* That this signifies that the truths may be full of good, is evident from the signification of fifty, as what is full; from the signification of just, as what is good (see n. 612, 2235); from that of the midst, as what is within (n. 1074); and from that of the city, as being truth (n. 402). Thus fifty just, in the midst of the city, means in the internal sense that the truths may be full of good within. That there is this meaning in these words, no one can see from the letter; for the historical things of the literal sense lead the mind in quite another direction and to very different thoughts; and yet that the words are so perceived by those who are in the internal sense, I know for a certainty. The numbers themselves also, as fifty here, and in what follows forty-five, forty, thirty, twenty, and ten, are never perceived as numbers by those who are in the internal sense, but as real things or states, as is shown (n. 482, 487, 575, 647, 648, 755, 813,
2 1963, 2075). For the ancients also designated the states of their church by numbers; and what the nature of their computation was, may be evident from the signification of the numbers in the places cited. They had the signification of numbers from the representatives which exist in the world of spirits, where when anything appears as numbered, it does not signify the limitation of the thing by the numbers, but the thing or state itself; as may be evident from the things that have been presented (n. 2129, 2130, also n. 2089) concerning twelve, as meaning all the things of faith. It is similar with the numbers which now follow. Hence it is plain what is the nature of the Word in the in-
3 ternal sense. That fifty signifies full, is from its following next after the product of seven by seven, or forty-nine, so that it is the filling up of the number; on which account there was in the Representative Church the festival of the seven Sabbaths on the fiftieth day, and the jubilee in the fiftieth year. Respecting the festival of the seven Sabbaths it is written in Moses: *Ye shall count unto you from the*

morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering, seven entire Sabbaths shall there be, even unto the morrow after the seventh Sabbath shall ye number fifty days, and ye shall offer a new offering unto Jehovah (Lev. xxiii. 15). And concerning the Jubilee: *Thou shalt number unto thee seven sabbaths of years, nine and forty years . . . and ye shall hallow the fiftieth year, and proclaim liberty in the land to all the inhabitants thereof; it shall be a jubilee unto you* (Lev. xxv. 8, 10). From this it is manifest that fifty is the full complement of the Sabbaths. Moreover, wherever fifty is named in the Word, it 4
signifies full; as when it is said that the Levites were numbered from a son of thirty years and upward, even unto a son of fifty years (Num. iv. 23, 35, 39, 43, 47; viii. 25); meaning the full or final state of discharging the ministry, at that time. That *if a man lie with a damsel, a virgin, he shall give unto the damsel's father fifty pieces of silver, and she shall be to him for a wife, and he may not put her away* (Deut. xxii. 29), means a full fine and full restitution. David's giving to Araunah for the threshing-floor, where he built the altar to Jehovah, fifty shekels of silver (II. Sam. xxiv. 24), stands for a full price and a full purchase. Absalom's preparing for himself a chariot and horses, and having fifty men running before him (II. Sam. xv. 1), and in like manner Adonijah's having chariots and horsemen, and fifty men running before him (I. Kings i. 5), means full excellence and greatness. For they had from the ancients certain representative and significative numbers, which they observed, and which were also commanded in their rites; but for the most part they did not know what they signified. And so, because fifty signifies full, and that number was also 5
representative, as already said, the same thing is signified by it in the Lord's parable of the steward, who said to him that owed the oil, *How much owest thou unto my lord? and he said, a hundred baths of oil. And he said unto him, take thy bond, and sit down quickly, and write fifty* (Luke

xvi. 6); fifty standing for full payment. As fifty is a number, it appears indeed to involve nothing beyond the number; whereas in the internal sense fulness is everywhere meant by it, as in Haggai: *One came to the wine-vat to draw out fifty out of the wine-vat; there were twenty* (ii. 16); that is, instead of fulness there was not much. Fifty would not have been said there in this prophecy unless it had been significative.

2253. *Wilt thou also consume, and not spare the place for the sake of the fifty just that are in the midst of it?* That this signifies intercession from love, that they should not perish, is evident from the signification of fifty, and of just, as also of the midst of it, or of the city, as spoken of just above (n. 2252); all which things involve intercession from love, and that they should not perish. As regards the intercession, see above (n. 2250). That it was from love is also manifest. With the Lord, when He was in the world, there was no other life than the life of love towards the entire human race, which He ardently desired to save to eternity. That is the veriest celestial life, by which He united Himself to the Divine, and the Divine to Himself—for Being itself, or Jehovah, is nothing else than Mercy, which is of love to the whole human race—and that life was of pure love, which is never possible with any man. They who do not know what life is, and that the life is such as the love is, do not comprehend this. Hence it is manifest that as much as any one loves his neighbor, so much he has from the Lord's life.

2254. Verse 25. *That be far from Thee to do according to this thing, to make the just to die with the wicked, and so the just shall be as the wicked, that be far from Thee; shall not the Judge of all the earth do judgment?* "That be far from Thee to do according to this thing" signifies the Lord's horror; "to make the just to die with the wicked, and so the just shall be as the wicked" signifies that good cannot die, because evil can be separated from it; "that be

far from Thee" signifies a greater degree of horror; "shall not the Judge of all the earth do judgment?" signifies that the Divine Good cannot do this, after the manner of truth separate from good.

2255. *That be far from Thee to do according to this thing.* That this signifies the Lord's horror is evident without explanation.

2256. *To make the just to die with the wicked, and so the just shall be as the wicked.* That this signifies that good cannot die, because evil can be separated from it, is evident from the signification of just, which is good, and of wicked, as evil (see above, n. 2250). Hence to make the just die with the wicked is to make good die with evil. As this ought not to be done, and causes horror to think of, it is removed in the internal sense; and then is presented this, that good cannot die, because evil can be separated from it. How this matter stands, is known to few, if any. 2 It is to be known that all the good a man has thought and done from infancy even to the last of his life, remains; in like manner all the evil; so that not the least of it altogether perishes. Both are inscribed on his book of life, that is, on each of his memories, and on his nature, that is, his disposition and genius. From them he has formed for himself a life, and so to say, a soul, which is such after death. But good is never so mixed up with evil, and evil with good, that they cannot be separated; for if they should be so mixed, the man would perish for ever. The Lord provides for this. When a man comes into the other life, if he has lived in the good of love and charity, the Lord then separates his evils, and by what is good with him elevates him into heaven. But if he has lived in evils, that is, in things contrary to love and charity, the Lord then separates from him what is good, and his evils bring him into hell. Such is the lot of every one after death; but it is a separation, and in nowise a complete removal. Moreover 3 also, as the will of man, which is one part of his life, has

been altogether corrupted, the Lord separates that corrupted part from the other which is his intellectual part, and implants in this intellectual part the good of charity, and by this a new will, with those who are being regenerated; these are they who have conscience. Thus also in general the Lord separates evil from good. These are the arcana which are meant in the internal sense by saying that good cannot die, because evil can be separated from it.

2257. *That be far from Thee.* That this signifies a greater degree of horror, is evident from its being said again; and thus it also needs no explanation.

2258. *Shall not the Judge of all the earth do judgment?* That this signifies that the Divine Good cannot do this after the manner of truth separate from good, is evident from the signification of the Judge of all the earth, as also from the signification of judgment. The Judge of all the earth signifies in the internal sense Good itself from which truth is; which was also represented by the priests who were at the same time judges, in the Representative Church. As priests they represented the Divine Good, and as judges the Divine Truth; but the Judge of all the earth means both, and this from the signification of earth, as explained in several places in Part First. But to prove these things now from the representatives of that church would take too long. Judgment, however, signifies truth, as was shown above (n. 2235). From these significations, and at the same time from the series of things in the internal sense, it may be evident that "Shall not the Judge of all the earth do judgment?" signifies that the Divine Good cannot do
2 this after the manner of truth separate from good. For understanding these things, it is to be known that there are two things which constitute the order of the whole heaven, and thence in the universe; namely, good and truth. Good is the essential of order, all the things of which are mercies. Truth is the secondary of order, all the things of which are verities. The Divine Good adjudges all to heaven,

but the Divine Truth condemns all to hell, on which account, if the Lord's Mercy, which is of good, were not eternal, all men, however many there were, would be condemned. This is what is signified by saying that the Divine Good cannot do this after the manner of truth separate from good. See also what is said on this in Part First (n. 1728). That the evil are nevertheless condemned to hell, 3 is not because the Divine Good is separated from the Divine Truth, but because man separates himself from the Divine Good. For the Lord in no case sends any one down into hell, but the man sends himself, as has been said several times before. So also the Divine Good is conjoined to the Divine Truth in this, that unless the evil were separated from the good, the evil would bring injury upon the good, and would continually strive to destroy order. Thus that the good are not harmed, is of Mercy. This is as in the kingdoms of the earth. If evils were not punished, the whole kingdom would be infected with evils, and so would perish; on which account with kings and judges it is more the part of mercy to punish evils, and expel from society those guilty of them, than to exercise unseasonable clemency in their behalf.

2259. Verse 26. *And Jehovah said, If I find in Sodom fifty just, in the midst of the city, I will spare all the place for their sake.* "Jehovah said" signifies perception; "If I find in Sodom fifty just, in the midst of the city" signifies, here as before, if truths are full of good; "I will spare all the place for their sake" signifies that they will be saved.

2260. *Jehovah said.* That this signifies perception is evident from the signification of Jehovah's saying, in the historic Word, as being representative of the Lord's perception from the Divine, and something of thought following therefrom, and some reply. Concerning Jehovah's saying, see above (n. 2238).

2261. *If I find in Sodom fifty just, in the midst of the city.* That this signifies if truths are full of good, is evident

from the signification of fifty, as what is full, and from the signification of the midst of the city, as within truth, or in truth, as explained above (n. 2252), where occur the same words. It may be supposed that a man cannot but be saved if truths are full of good. But it is to be known that there are very few truths with man, and that if there are any, they have no life unless there is good in them; and that if there is good in them, he is saved, but out of Mercy. For, as was said, the truths with man are very few; and the good which is in them has its quality according to the
2 truths and the man's life. Truths viewed in themselves do not give life, but good gives it. Truths are only the recipients of life, that is, of good. And therefore no one can ever say that he can be saved by truths, or as the common expression is, by faith alone, unless there be good in the truths which are of his faith, and this good must be the good of charity; hence faith itself, in the internal sense, is nothing else than charity, as was shown above (n. 2231). As to what is said, that the acknowledgment of truth is saving faith, it is to be known that with those who live in things contrary to charity, there can be no acknowledgment, but a persuasion, to which the life of the love of self or of the world is adjoined; and thus there is not in that acknowledgment the life of faith, which is from charity. The worst men of all — from the love of self or the world, or for the sake of being eminent above others in what is called intelligence and wisdom, and thus of winning honors, reputation, and gains — can seize upon the truths of faith, and confirm them by many things; but still with them those
3 truths are dead. The life of truth, and thus of faith, is solely from the Lord, Who is life itself. The Lord's life is mercy, which is from love toward the whole human race. In the Lord's life those can in no wise have part who, though they profess the truths of faith, despise others in comparison with themselves; and who, when their life of the love of self and the world is touched, hold the neighbor in

hatred, and take enjoyment in his loss of wealth, honor, reputation, and life. But the fact is with the truths of faith that by means of them man is regenerated, for they are the veriest vessels recipient of good. Such therefore as are the truths and the good in the truths, and such as their conjunction is and their capability therefrom of being perfected in the other life, such is the state of blessedness and happiness after death.

2262. *I will spare all the place for their sake.* That this signifies that they will be saved, follows from the series as a conclusion, and thus without explanation. Place signifies state, as is shown above (n. 1273, 1378); and thus it is here said the place instead of the city, to signify that they who are in such a state would be saved.

2263. Verse 27. *And Abraham answered and said, Behold, now, I have taken upon me to speak unto my Lord, and I am dust and ashes.* "Abraham answered and said" signifies the Lord's thought from the human; "Behold, now, I have taken upon me to speak unto my Lord, and I am dust and ashes" signifies the humiliation of the human as to its quality respectively.

2264. *Abraham answered and said.* That this signifies the Lord's thought from the human, is evident from the signification of Abraham in this chapter, as the Lord as to the human, which has been shown several times above.

2265. *Behold, now, I have taken upon me to speak unto my Lord, and I am dust and ashes.* That this signifies the humiliation of the human as to its quality respectively, is evident. The Lord's state in the human, or His state of humiliation, and the Lord's state in the Divine, or His state of glorification, have been treated of several times before; and it has been shown that in His state of humiliation He spoke with Jehovah as with another, but in His state of glorification, with Himself (n. 1999). Because Abraham, as has been said, here represents the Lord in His human, it is said in that state that the human in respect to the

Divine is as dust and ashes; on which account that state is also called His state of humiliation. Humiliation is from the acknowledgment of self, as being such relatively. By the human here is not meant the Divine Human, but the human which he derived from the mother, and which He altogether expelled, and put on in place of it the Divine Human. It is the former human, namely, the maternal, of which dust and ashes are here predicated. See what is said above (n. 2159).

2266. Verse 28. *Peradventure there shall lack five of the fifty just; wilt Thou destroy all the city for five? And He said, I will not destroy it if I find there forty and five.* "Peradventure there shall lack five of the fifty just" signifies if there should be somewhat less; "Wilt thou destroy all the city for five?" signifies, shall man perish for the little which is wanting? "And He said, I will not destroy it if I find there forty and five" signifies that he should not perish if there could be conjunction of good and truth.

2267. *Peradventure there shall lack five of the fifty just.* That this signifies if there should be somewhat less, is evident from the signification of five, as a little, or less; in regard to which signification of this number, see Part First (n. 649). What the "fifty just" signify, has been shown above (n. 2252).

2268. *Wilt Thou destroy all the city for five?* That this signifies whether man shall perish for the little which is wanting, is evident from the signification of five, as a little — stated just above — and from the signification of a city, as truth, which was also explained before. The human mind as to truths is compared in the Word to a city, and is also called a city; and as to the goods which are in the truths, it is compared to the inhabitants in the city, and the goods are also called inhabitants. For the cases are similar. If the truths which are in a man's memories, and in the thoughts of his mind, are without goods, they are like a city without inhabitants, and thus vacant and empty. Indeed,

it may also be said of the angels, that they dwell as it were in a man's truths, and insinuate affections of good from the Lord, when the man lives in love to the Lord and in charity toward his neighbor; for they are delighted to dwell thus, that is, to live with such men. It is otherwise with those who are in some truths, but in no goods of charity.

2269. *And He said I will not destroy it if I find there forty and five.* That this signifies that man should not perish if there could be conjunction of good and truth, is evident from the signification of the number forty-five, as conjunction. It has been shown before that the simple numbers retain their signification even when they are multiplied; and that the greater numbers thus have a signification similar to that of the less; and so it is with forty-five, which number is produced by the multiplication of five by nine; and as it is the product of five and nine, it has the same signification. That five signifies a little, was shown above (n. 649), and that nine signifies conjunction, or what is conjoined (n. 2075); and thus the signification here is, if goods are in some measure conjoined to truths. That numbers in the Word signify things or states, is evident from what was said about fifty (n. 2252); also from what has been shown before concerning numbers (n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988). It is because five 2
signifies a little and forty-five conjunction, that the statement itself of those numbers in this verse is such; for it is said, "Peradventure there shall lack five of the fifty just"; and by this is signified, if there should be somewhat less; and then it is said, "Wilt Thou destroy all the city for five?" by which is signified whether they shall perish for the little which is wanting; for as five signifies a little, this number is not repeated again, but it is said, "I will not destroy it if I find there forty and five"; by which is signified that they would not perish, if there could be conjunction. The reason also of its being said here forty and five, and not if there lack five of fifty, is because five

not only signifies a little, as was shown (n. 649), but disjunction also, as was likewise shown in Part First (n. 1686); and therefore, that not disjunction, but conjunction, might be signified, this number forty-five is named; for forty-five means some conjunction, as stated above; and thus the things follow one another beautifully in their series
3 in the internal sense. As regards the conjunction of good with truth, it is an arcanum which cannot be described so that it can be grasped by the ordinary comprehension; a few things only are to be here said about it. The more genuine and pure the truth is, the better can good which is from the Lord be fitted into it as its recipient vessel; but the less genuine and pure the truth is, the less can good from the Lord be fitted into it — for they must correspond to each other, and conjunction is effected according to the correspondence. Goods can in no case be infused into falsities, nor evils into truths, as their recipient vessels; for they are of contrary character and nature. The one rejects the other, as its enemy; indeed, if they should endeavor to conjoin themselves, the one would spew out the other, that is, good would spew out evil as poison, and evil would spew out good as something nauseating. Such enmity between good and evil is provided by the Lord, lest they should ever be mixed together; for if they should be mixed together, the man would perish. In deceivers and hypocrites they are not far from being conjoined; but still precautions are taken by the Lord that they should not be conjoined. This is the cause that deceivers and hypocrites in the other life suffer direful things above all others.

2270. Verse 29. *And he added yet to speak unto Him, and said, Peradventure forty shall be found there. And He said, I will not do it for the forty's sake.* "He added yet to speak unto him" signifies thought; "and said, Peradventure forty shall be found there" signifies those who have been in temptations; "And He said, I will not do it for the forty's sake" signifies that they shall be saved.

2271. *He added yet to speak unto Him.* That this signifies thought, is evident from the signification of speaking, in the internal sense. To speak or speaking is nothing but that which flows from thought; and as internal things are signified by external things — as, to understand by to see, the understanding by the eye, obedience by the ear, and so on — so thinking is signified by speaking.

2272. *And he said, Peradventure forty shall be found there.* That this signifies those who have been in temptation, is evident from the signification of the number forty, as temptations — explained in Part First (n. 730). How these things follow in series may be evident from temptations. Temptations take place for the end not only that man may be confirmed in truths, but also that truths may be the more closely conjoined with good; for man is then contending for truths against falsities, and because he is then in interior distress and in torment, the enjoyments of the life of lusts and their pleasures cease; and then good flows in from the Lord, and evils are at the same time viewed as abominable. Thence arise thoughts that are new, and contrary to his former ones, to which he may afterward be bent, and so from evils to goods, and thus these may be conjoined to truths. And as the conjunction of good with truth is effected by temptations, and as it was said in the former verse that those would be saved with whom good can be conjoined with truths, what is here said therefore follows; and indeed in such words as to signify that they can be conjoined by temptations. There is this connection of things, to those who are in the internal sense.

2273. *And He said, I will not do it for the forty's sake.* That this signifies that they will be saved, is evident without explanation. Respecting those who are signified by forty-five, it was said in the foregoing verse, *I will not destroy if I find forty and five*, signifying that they should not perish if good could be conjoined to truths; and now follows respecting forty, of whom is said, "I will not do it for

forty's sake"; by which is not signified that they should be saved on account of temptations, for some even undergo temptations who yield in them; and thus with them goods are not conjoined. Nor, indeed, is a man saved on account of temptations, if he places anything of merit in them; for if he puts anything of merit in the temptations, it is from the love of self; wherefore he boasts of them, and believes that he has merited heaven above others; and at the same time he thinks of his own preëminence over others, despising others in comparison with himself; all of which things are contrary to mutual love, and hence to heavenly blessed-
2 ness. The temptations in which a man overcomes bring with them a belief that all others are more worthy than himself, and that he is infernal rather than heavenly; for such things come to him in temptations. When therefore after temptations he comes into thoughts contrary to these, it is an indication that he did not overcome; for the thoughts which he had in the temptations are thoughts to which those which he has after the temptations can be bent; and if the latter cannot be bent to the former, he either yielded in the temptation, or he again comes into similar ones, and sometimes into more grievous, until he is reduced to such sanity that he believes he has merited nothing. Hence it is evident that by forty are here signified those with whom good may be conjoined to truths by temptations.

2274. Verse 30. *And he said, Oh let not my Lord be angry, and I will speak: peradventure thirty shall be found there. And He said, I will not do it if I find thirty there.* "And he said, Oh let not my Lord be angry, and I will speak" signifies anxiety concerning the human race; "Peradventure thirty shall be found there" signifies somewhat of combat; "And He said, I will not do it if I find thirty there" signifies that they shall be saved.

2275. *And he said, Oh let not my Lord be angry, and I will speak.* That this signifies anxiety concerning the

state of the human race, may be evident, not so much from the words, as from their affection. The internal sense of the Word is two-fold, namely, spiritual and celestial. In the spiritual sense there are apprehended, abstractly from the letter, things for which the literal sense serves as an objective form; as do the things which the eye sees, when they serve as objects for suggesting thought about higher things. In the celestial, only the affection of the things which are in the internal sense is perceived. In the former are the spiritual angels, but in the latter the celestial angels. They who are in the latter, or in affection, perceive at once what the letter involves, when it is read by man, from the affection alone, and form to themselves celestial ideas from it, and this with endless variety, and in an ineffable manner, according to the concurring succession of celestial things of the love which is in the affection. It may be evident from this what the Word of the Lord contains within. When, therefore, these words are read, "Oh let not my Lord be angry, and I will speak," the celestial angels at once perceive a certain anxiety, and indeed the anxiety of love toward the human race; and at the same time innumerable and ineffable things regarding the anxiety of love which the Lord felt when He thought of the state of the human race, flow into their minds.

2276. *Peradventure thirty shall be found.* That this signifies somewhat of combat, is evident from the signification of the number thirty. That thirty signifies somewhat of combat, and thus but little combat, is from the fact that the number is composed by multiplying five, by which is signified some little, and six, by which is signified labor or combat, as was shown in Part First (n. 649, 737, 720, 900, 1709). Hence also that number, wherever it is found in 2 the Word, signifies something relatively little; as in Zechariah: *I said unto them, if it be good in your eyes, give me my hire; and if not, forbear; and they weighed my hire, thirty pieces of silver. And Jehovah said unto me, Cast it*

unto the potter, the goodly price that I was priced at of them. And I took the thirty silver pieces, and cast it to the potter in the house of Jehovah (xi. 12, 13); meaning that they valued so little the Lord's merit, and redemption and salvation by Him. The potter stands for reformation and
3 regeneration. Hence the same thirty silver pieces are spoken of in Matthew: *They took the thirty pieces of silver, the price of Him that was priced, Whom they bought of the sons of Israel, and gave them for the potter's field, as the Lord appointed me* (xxvii. 9, 10); from which it is plainly evident that thirty here stands for the price of what is little valued. The valuation of a servant who was held as of little account, was thirty shekels; as is evident in Moses: *If the ox gore a manservant, or a maidservant, he shall give unto their master thirty shekels of silver; and the ox shall be stoned* (Exod. xxi. 32). Of how little account a servant was held, is evident in the same chapter (ver. 20, 21). A servant in the internal sense stands for labor.
4 That the Levites were taken to do the work of their ministry — which is described by one's coming to perform service, and to do work in the tent — from thirty years old unto fifty (Num. iv. 3, 23, 30, 35, 39, 43), was because those were signified by thirty who were being initiated, and who thus could as yet perform but little service as under-
5 stood in the spiritual sense. So in other passages where thirty is named in the Word; as that they should offer with a calf a bread-offering, three tenths (Num. xv. 9); which means that a sacrifice of an ox represented natural good, as shown above (n. 2180); and natural good is little in comparison with spiritual good, which was represented by the sacrifice of a ram; and still less in comparison with celestial good, which was represented by the sacrifice of a lamb; in connection with which there was another rate of tenths for the bread-offering, as is evident in the same chapter (ver. 4–6; also Num. xxviii. 12, 13, 20, 21, 28, 29; xxix. 3, 4, 9, 10, 14, 15); which rates of tenths, or

which proportions, would never have been commanded, if they had not involved heavenly arcana. Thirty stands in Mark also for a little: *The seed which fell into good ground yielded fruit growing up and increasing, and brought forth, one thirty, and another sixty, and another a hundred* (iv. 8). Thirty stands for a small product, and for little labor. These numbers would not have been designated, unless they had involved the things which they signify.

2277. *He said, I will not do it if I find thirty there.* That this signifies that they shall be saved, is evident from the series of things in the internal sense, without explanation.

2278. Verse 31. *And he said, Behold, now, I have taken upon me to speak unto my Lord: peradventure twenty shall be found there. And He said, I will not destroy it for the twenty's sake.* "He said, Behold, now, I have taken upon me to speak unto my Lord" signifies here, as before, the humiliation of the Human before the Divine; "peradventure twenty shall be found there" signifies if there be not anything of combat, but still there be good; "And He said, I will not destroy it for the twenty's sake" signifies that they will be saved.

2279. *He said, Behold, now, I have taken upon me to speak unto my Lord.* That this signifies the humiliation of the Human before the Divine, is evident from what was said above (n. 2265), where are the same words.

2280. *Peradventure twenty shall be found there.* That this signifies if there be not anything of combat, but still there be good, is evident from the signification of twenty. Since all numbers named in the Word signify things and states, as before said and shown in many places (see n. 2252), so also does twenty; and what it signifies may be evident from its derivation, namely, from twice ten. Ten in the Word and tenths, signify remains, by which is meant all the good and truth the Lord communicates to man from infancy even to the last of his life, and which are treated

of in the following verse. Twice ten, that is, twenty, and two tenths, signify the same, but in a higher degree, namely,
2 good. Good of a threefold kind is signified by remains, the good of infancy, the good of ignorance, and the good of intelligence. The good of infancy is that which is communicated to man from his very birth up to the age in which he is beginning to be instructed and to know something. The good of ignorance is what is communicated when he is being instructed and is beginning to know something. The good of intelligence is what is communicated when he can reflect upon what is good and what is true. The good of infancy is given from a man's infancy up to the tenth year of his age; the good of ignorance from this age up to his twentieth year. From this year the man begins to become rational, and to have the faculty of reflecting upon good and truth, and to procure to himself the good of intelligence.
3 The good of ignorance is what is signified by twenty, as they who are in the good of ignorance do not come into any temptation; for no one is tempted before he can reflect, and perceive in his way what is good and true. Those who have received good through temptations are treated of in the two verses which next precede; those who have not been in temptations, and yet have good, are now treated of
4 in this verse. As those who have this good, which is called the good of ignorance, are signified by twenty, it is from this that all who went out of Egypt were reckoned from twenty years old and upward; and, as is said, every one who went forth into the army, by whom those are meant who were no longer in the good of ignorance, of whom we read in Numbers (i. 20, 24, 26, 28, 30, 32, 34, 38, 40, 42, 45; xxvi. 4); and that all who were above twenty years died in the wilderness (xxxii. 10, 11); because evil could be imputed to them, and they represented those who yield in temptations; also that the estimation of a male was made from five years old to twenty years old at twenty shekels (Lev. xxvii. 5); and another estimation from twenty years

old to sixty years old at fifty shekels (verse 3). With 5
those goods, namely, of infancy, of ignorance, and of intelligence, the case is this: the good of intelligence is the best, for this is of wisdom. The good which precedes, namely, that of ignorance, is indeed good; but as there is little of intelligence in it, it cannot be called the good of wisdom. The good of infancy, however, is indeed good in itself, but still it is less good than the other two; for as yet there is not any truth of intelligence adjoined to it, and thus there is not formed any good of wisdom, but there is only a plane so that it may be formed; it is the knowledges of good and truth that cause a man as a man to be wise. Infancy itself by which innocence is signified, does not belong to infancy, but to wisdom; as may be more clearly evident from what will be said about little children in the other life, at the end of this chapter. By 6
twenty in this verse, as has been said, no other good is signified, than the good of ignorance; which good is not only predicated of those who are under their twentieth year, as already said, but also of all who are in the good of charity and at the same time in ignorance of the truth —as are those within the church who are in the good of charity but, from whatever cause, do not know what the truth of faith is; as are very many of those who think holily about God and kindly about the neighbor; as is also the case with all out of the church, who are called Gentiles, and who live in like manner in the good of charity. All these, though they are not in the truths of faith, still, as they are in good, are in the faculty of receiving the truths of faith in the other life equally as little children; for their understanding is not yet infected with the principles of falsity, nor their will so confirmed by a life of evil, because they do not know what falsity and evil are; and the life of charity carries with it, that the falsity and evil of ignorance may be easily bent to good and truth. It is not so with those who have confirmed themselves in

things contrary to the truth, and at the same time have
7 lived a life in things contrary to good. In other cases by two tenths in the Word is signified good both celestial and spiritual, good celestial and thence spiritual by the two tenths of which every loaf of the show-bread or bread of Presence was prepared (Lev. xxiv. 5), and spiritual good by the two tenths of the bread-offering with the sacrifice of the ram (Num. xv. 6; xxviii. 12, 20, 28; xxix. 3, 9, 14)—which things will by the Divine mercy of the Lord be treated of elsewhere.

2281. *And He said I will not destroy it for the twenty's sake.* That this signifies that they will be saved, is evident from the series of things in the internal sense, and thus without explanation.

2282. Verse 32. *And he said, Oh let not my Lord be angry, and I will speak but this once: peradventure ten shall be found there. And He said, I will not destroy it for the ten's sake.* "He said, Oh let not my Lord be angry, and I will speak but this once" signifies anxiety still concerning the state of the human race; "peradventure ten shall be found there" signifies if there should still be remains; "And He said, I will not destroy it for the ten's sake" signifies that they will be saved.

2283. *He said, Oh let not my Lord be angry, and I will speak but this once.* That this signifies anxiety still respecting the state of the human race, is evident from the affection of these words, as shown above (n. 2275), where the same words are found.

2284. *Peradventure ten shall be found there.* That this signifies, if there should still be remains, is evident from the signification of the number ten, as remains—explained in Part First (n. 576, 1738.) But what remains are, has been said and shown before in various places (as n. 468, 530, 560, 561, 660, 661, 1050, 1738, 1906); namely, that they are every good and every truth with man, which are
2 stored up and lie hid in his memories and in his life. It

is known that there is nothing good and nothing true, except from the Lord; also that good and truth continually flows in with man from the Lord, but is received in various ways, and this indeed according to the life of evil and the principles of falsity in which the man has confirmed himself. These are what either extinguish, or suffocate, or pervert the goods and truths continually flowing in from the Lord. Lest, therefore, goods should be mixed up with evils, and truths with falsities—for if they should be mixed up the man would perish forever—the Lord separates them, and stores up the goods and truths which man receives, in his interior man; whence He will never permit them to come forth, so long as the man is in evil and falsity, but only at such time as he is in a holy state, or in some anxiety, sickness, or other trouble. These things which the Lord has thus stored up with man are what are called remains, of which very much mention is made in the Word; but it has not yet been known to any one that this is what they signify. According to the quality and 3
quantity of the remains, that is, of good and truth, with a man, he enjoys blessedness and happiness in the other life; for, as has been said, these remains are stored up in his interior man, and they then become manifest when the man has left corporeal and worldly things. The Lord alone knows the quality and extent of the remains in a man; the man himself can by no means know it; for man at this day is such that he can simulate good, when yet within he is nothing but evil; and a man can also appear evil, when yet he has good within. On this account it is never allowable for a man to judge of another, what his spiritual life is; for the Lord alone, as was said, knows this; but every one may judge of another, what he is as to his moral and civil life, for this concerns society. It is 4
very common for those who have conceived an opinion respecting any truth of faith, to judge of others that they cannot be saved, unless they believe as they do—a judg-

ment which the Lord has forbidden (Matt. vii. 1, 2). On the other hand, I have learned from much experience that men of every religion are saved, provided they have by a life of charity received remains of good and of apparent truth. This is what is meant by its being said that if ten were found, they should not be destroyed for the ten's sake; by which is signified that they would be saved if there should be remains. The life of charity is to think kindly of another, to wish well to him, and to feel in one's self joy that others also are saved. But those have not the life of charity who wish that none should be saved but those who believe as they do; and still less have they who are indignant that it is otherwise. This may be evident merely from this, that more from the Gentiles are saved, than from Christians; for those Gentiles who have thought kindly of their neighbor and wished well to him, receive the truths of faith in the other life better than those who are called Christians, and acknowledge the Lord more than Christians do—since nothing gives more enjoyment and happiness to the angels than to instruct those who come from the earth into the other life.

2285. *I will not destroy it for the ten's sake.* That this signifies that they will be saved, is evident from the series of things in the internal sense, and thus without explanation.

2286. Verse 33. *And Jehovah went His way when He made an end of speaking unto Abraham; and Abraham returned unto his place.* "Jehovah went His way, when He made an end of speaking unto Abraham" signifies that this state of perception in which the Lord was, then ceased to be such; "and Abraham returned unto his place" signifies that the Lord returned into the state in which He was before He perceived these things.

2287. *Jehovah went His way, when He made an end of speaking unto Abraham.* That this signifies that this state of perception in which the Lord was, then ceased to be

such, is evident from the signification of speaking, and from the representation of Abraham. To speak, in the internal sense, signifies to think, as was shown above (n. 2271); but here it signifies to perceive, because it is said of Jehovah that He made an end of speaking to Abraham; for the thought was from perception, as before said, and the perception was from the Lord's internal, which was Jehovah. But Abraham in this chapter represents the Lord in the human state, as has often been said above. It may be evident from this that by Jehovah's going when He made an end of speaking unto Abraham, nothing else is signified in the internal sense than that the state of perception in which the Lord was, then ceased to be. The reason why the Lord's perception and thought are so much treated of in this chapter in the internal sense, may be seen above (n. 2249).

2288. *Abraham returned to his place.* That this signifies that the Lord returned into the state in which He was before this perception, is evident from the representation of Abraham in this chapter, as the Lord in the human state; and from the signification of a place, as a state, as was shown above (Part First, n. 1273, 1378); thus to return to his place, in the internal sense, is here to return to the state in which He was before. That the Lord had two states when He lived in the world, namely, a state of humiliation and a state of glorification, has been said and shown before. His state of humiliation was when He was in the human which He had by inheritance from the mother; His state of glorification was when He was in the Divine which He had from Jehovah His Father. The former state, that is, the human from the mother, the Lord altogether put off and put on the Divine Human, when He passed out of the world, and returned to the Divine Itself, in which He was from eternity (John xvii. 5), together with the Human made Divine; from both of which is the Holy which fills the whole heaven; and thus from the

Divine Itself and the Divine Human, by the proceeding Holy, He governs the universe.

THE STATE OF LITTLE CHILDREN IN THE OTHER LIFE.

2289. It has been given to know with certainty that all little children who die on the whole earth, are raised by the Lord, and taken up into heaven, and are there brought up and instructed among angels who have the care of them, and also grow up as they advance in intelligence and wisdom. From this it may be evident how immense the Lord's heaven is from children alone; for they are all instructed in the truths of faith and the good of mutual love, and become angels.

2290. They who know nothing of the state of the life after death, may think that little children are in angelic intelligence and wisdom as soon as they come into the other life; but I have been instructed by much experience that it is not so. Those who die not long after birth are of an infantile mind, almost as on earth, nor do they know any more; for they have with them only the faculty of knowing, and from this of understanding, and from this of being wise; which faculty is more perfect because they are not in the body, but are spirits. That they are such when they first come into heaven, has not only been told me, but also shown me; for several times by the Divine mercy of the Lord, little children have been sent to me in bands, and it has been granted to read to them the Lord's Prayer; then at the same time it was given to perceive how the angels in whose company they were, insinuated into their tender and forming ideas the meaning of the things which are in this Prayer, and filled these ideas as far as they were able to receive; and afterward how the capacity was given the children of thinking such things as of themselves.

2291. What their tender understanding is, was also

shown me when I was praying the Lord's Prayer; and they then flowed in into the ideas of my thought from what was of their understanding, which was so tender that they had scarce anything beyond the sense of the words; but still their ideas in that tenderness were open even to the Lord, that is, even from the Lord, inasmuch as the Lord flows into the ideas of children more especially from the inmosts — for nothing has as yet closed their ideas, as with adults; no principles of falsity against the understanding of truth, nor life of evil against the reception of good, and thus against becoming wise.

2292. From this it may be evident that children do not come into the state of angels immediately after death; but that they are introduced gradually by knowledges of good and truth, and this according to all heavenly order; for the least of all the things of their natural disposition are there most exquisitely perceived; and according to each and every movement of their inclination are they led to receive the truths of good and the goods of truth, and this under the constant auspices of the Lord.

2293. Especially are they all the time initiated into this — to know no other Father, and then to acknowledge none, but the Lord alone, and to know that they have life from Him; for that they are lives, that is, truly human and angelic lives, is from the intelligence of truth and the wisdom of good, which they have solely from the Lord. Hence it is that they know no otherwise than that they were born in heaven.

2294. Many times when children have been with me in choirs, while they were as yet altogether infantile, they have been heard as something tender, not in order, so that they did not yet act as one, as they do afterward when they become older; and what I wondered at, the spirits about me could not refrain from trying to lead them to think and to speak. Such desire is innate in spirits. But it was as often observed that the children resisted, not

being willing to think so nor to speak so. The refusal and resistance with a sort of indignation, I have often perceived; and when they were able to speak, they only said that *it was not so*. I learned that such is the temptation of little children in the other life, to accustom and train them not only to resist falsity and evil, but also not to think, speak, and act from others, and thus not to suffer themselves to be led by any other than the Lord alone.

2295. When little children are not in that state, but in a more internal sphere, namely, the angelic, they then cannot be infested at all by spirits; even though in the midst of them. Sometimes also children who are in the other life are sent by the Lord to children on earth — though the child on earth knows nothing at all about it — and are greatly delighted with them.

2296. How all things are insinuated into them by means of enjoyable and pleasant things suited to their genius, has also been shown me; for it was given me to see little children most beautifully clothed, having garlands of flowers resplendent with the most pleasing and heavenly colors about the breast and around their tender arms. It was also once given me to see children with their maiden governesses in a paradisal garden, consisting not so much of trees, as of laurel espaliers and of bowers thus formed; with abundant ways of approach toward the centre; also to see the children themselves, then again clothed in like manner; and when they were entering, the flower arch above the entrance shone most joyously. From this it may be evident what kind of delights they have, and also that they are introduced by pleasant and enjoyable things into the goods of innocence and charity, which are continually insinuated by the Lord into those enjoyable and pleasant things.

2297. Moreover, children, as they are perfected, are also encompassed by atmospheres according to the state of their perfection. That there are in the other life atmos-

pheres of endless variety and ineffable beauty, may be seen from experience in Part First (n. 1621). There are especially presented to them atmospheres as of sporting infants in least forms, not visible, but only perceptible by an inmost idea; from which they gain the heavenly idea, that things around them one and all are living, and that they are in the Lord's life, which affects their inmosts with happiness.

2298. It was shown me by a mode of communication familiar in the other life, what the ideas of little children are, when they see any objects; and I saw they were as if every thing was alive, so that they had life in every idea of their thought. And it was perceived that infants on the earth have very similar ideas, when they are in their plays; for they have not yet reflection, such as adults have, as to what is without life.

2299. Children are instructed especially by representatives suited to their capacity; and how beautiful these are, and at the same time how full of wisdom from within, no one can at all believe. Intelligence is thus insinuated into them by degrees, which draws its soul from good. A single representative which it was given to see, I may here describe, from which the nature of the rest may be inferred. They represented the Lord rising up out of the sepulchre, and at the same time the uniting of His Human with the Divine; which was done in a manner so wise as to surpass all human wisdom, and at the same time in an innocent infantile manner. They presented also the idea of a sepulchre, but not at the same time the idea of the Lord, except so remotely that it was scarcely perceived that it was the Lord, except as it were from afar; for the reason that in the idea of a sepulchre there is something funereal, which they thus removed. Afterwards they most discreetly admitted into the sepulchre something atmospherical, yet appearing like attenuated water; by which they signified, also with suitable remoteness, spiritual life

in baptism. I afterwards saw represented by them the Lord's descent to the bound, and His ascent with the bound into heaven; and this with incomparable care and reverent affection. And what was child-like, when they represented the Lord with the bound in the lower earth, they let down cords, almost undiscernible, very soft and tender, with which to lift the Lord in His ascent; always in holy fear lest anything in the representative should touch upon anything in which there was not the celestial spiritual. These are but specimens of the representatives in which they are, and by which, as well as by sports of childhood adapted to their natures, they are led along into the knowledges of truth and the affections of good.

2300. Moreover, children are of diverse genius and of diverse natural disposition, and this from what they inherit from their parents, and by succession from grand-parents and great-grand-parents; for the actual life with parents, confirmed by habit, becomes a second nature, and is implanted hereditarily in the children; hence their diverse inclinations.

2301. In general, children are either of celestial or of spiritual genius. They who are of celestial genius are readily distinguished from those who are of spiritual genius. They think, speak, and act with much more softness, so that scarce anything appears except what flows from the love of good to the Lord and toward other children; but the spiritual, not so softly, and a sort of flutter, as of wings, shows itself in all their doings; as is also manifest from their indignation and in other ways. Thus every child has a natural disposition different from that of every other, and each is educated according to his disposition.

2302. There are certain societies of angels, and many of them, which have the care of little children, composed of those, especially of the female sex, who loved them most tenderly in the life of the body. The children who

are worthier than others, by an established custom they offer to the Lord.

2303. Angelic spirits who were above in front spoke with me in angelic speech not distinguished into words, saying that their state was a state of the tranquillity of peace, and that there were also little children among them, and that they were conscious of a blessedness from being in association with them; these spirits also were of the female sex. They said, further, of infants on the earth, that directly after birth angels from the heaven of innocence are with them, in the succeeding age angels from the heaven of the tranquillity of peace, and afterward those who are from the societies of charity; and then, as innocence and charity decrease with the young children, other angels are with them; and at length, when they become older and enter into a life foreign to charity, angels are present indeed, but more remotely, and this according to their ends of life, which the angels especially control, by continually insinuating good ones, and turning aside evil ones; and they flow in more nearly or more remotely, in proportion as they can or cannot do this.

2304. Many may suppose that children remain children in the other life, and that they are as children among the angels. They who are in ignorance as to what an angel is, may have been confirmed in this opinion by the images that are common in churches and elsewhere, where angels are represented as little children. But the fact is quite otherwise. Intelligence and wisdom make an angel, and these they do not have as long as they are infants. They are indeed with the angels, but are not angels. When however they have become intelligent and wise, they then first become angels. Indeed, what I wondered at, they do not then appear as children, but as adults; for they are then no longer of a childlike genius, but of a more adult angelic one. Intelligence and wisdom carry this with them; for it is understanding and judgment, and life according

thereto, that cause one to appear to himself and to others
2 as an adult, as every one may see. I have not only been informed by the angels that this is so, but I have also spoken with a certain one who died an infant, and afterwards until he appeared as an adult. This same one also spoke with his brother who died in adult age, and this from a mutual brotherly love, so great that the brother could not refrain from tears; saying that he perceived nothing else than that it was love itself which spoke. Besides other examples which it is not necessary to mention.

2305. There are some who suppose that innocence is the same as infancy, for the reason that the Lord said of little children, that of such is heaven; and that they who do not become as little children cannot enter into the kingdom of the heavens. But they who so imagine do not know the internal sense of the Word, nor what is meant by infancy. By infancy is meant the innocence of intelligence and wisdom, which is such that they acknowledge that they have life from the Lord only, and that the Lord alone is their Father; for that man is man, is from the intelligence of truth and the wisdom of good, which he has solely from the Lord. Innocence itself, which is called infancy in the Word, has no existence nor abode but in wisdom; so much so that the wiser one is, the more innocent he is — on which account the Lord is Innocence itself, because Wisdom itself.

2306. As regards the innocence of little children, being as yet without intelligence and wisdom, it is only a certain plane for receiving genuine innocence; which they receive by degrees, according as they become wise. What the innocence of little children is, has been represented to me by a something wooden, almost void of life, which is vivified according as they are perfected by the knowledges of truth and the affections of good; and what genuine innocence is, was afterward represented by a most beautiful infant, all alive and naked — for the innocent themselves,

who are in the inmost heaven and so are nearest the Lord, appear before the eyes of other angels just like little children, and indeed naked — for innocence is represented by nakedness, of which they are not ashamed, as we read of the first man and his wife in paradise. In a word, the wiser the angels are, the more innocent; and the more innocent, the more do they appear to themselves as little children. Hence it is, that innocence is signified by infancy in the Word. But the state of innocence will by the Divine mercy of the Lord be treated of in what follows.

2307. I have inquired of angels about little children, whether they are pure from evils because they have no actual evil, as adults have. But it was told me that they are equally in evil; indeed, that they too are nothing but evil; but that, like all the angels, they are withheld from evil and kept in good by the Lord, so entirely that it appears to them as if they are in good from themselves. And therefore also children after they have become adults in heaven, lest they should be in the false opinion respecting themselves that the good in them is from themselves and not from the Lord, are sometimes let into their evils which they received hereditarily, and are left in them, until they know, acknowledge, and believe, that the good is from the Lord. A certain one also who died an infant but grew up in heaven, was in a similar opinion; and therefore he was let into the life of the evils inborn in him, and it was then given me to perceive from his sphere that he had a disposition to domineer over others and esteemed lascivious things as of no account — which evils he inherited from his parents. But after he acknowledged that he was of such a nature, he was then received again among the angels, with whom he was before.

2308. No one ever suffers punishment in the other life on account of hereditary evil, because it is not his, and thus he is not to blame for being of this nature; but he

suffers for actual evil, which is his own, and thus also for as much as he has appropriated to himself of hereditary evil by actual life, as was said before (n. 966.) It is not, therefore, for the sake of punishment that children on becoming adult are let into the state of their hereditary evil, but that they may know that of themselves they are nothing but evil, that they are brought out of the hell which is with them into heaven by the mercy of the Lord, and that they are not in heaven from their own merit, but from the Lord; and thus that they may not boast before others of the good which is in them; for this is contrary to the good of mutual love, as it is contrary to the truth of faith.

2309. From what has been stated, it may be evident what is the education of children in heaven, namely, that they are introduced by the intelligence of truth and the wisdom of good into angelic life, which is love to the Lord and mutual love, in which is innocence. But how opposite the education of children on the earth is with very many, might be evident from this single example. I was in the street of a large city, and I saw little boys fighting with one another. A crowd gathered around and looked on with much pleasure; and I was informed that parents themselves urge on their own little boys to such battles. The good spirits and angels who saw these things through my eyes, were so averse to them that I perceived their horror; and especially at this, that the parents urged them on to such things; saying that they thus extinguish in the earliest age all the mutual love and all the innocence which children have from the Lord, and initiate them into hatred and revenge; consequently, that by their own course they exclude their children from heaven, where there is nothing but mutual love. Let parents, therefore, who wish well to their children, beware of such things.

At the end of the preceding seventeenth chapter of

Genesis the Final Judgment is treated of, and at the end of this eighteenth chapter the state of Little Children in the other life — in both cases from experience of things which have been seen and heard in the world of spirits and the heaven of angels.

CHAPTER NINETEENTH.

2310. The Internal Sense of the Word has already been many times treated of; but I know that few can believe that there is such a sense in everything of the Word, not only in the prophetical, but also in the historical parts. That there is such a sense in the prophecies can more easily be believed, because in them there is not such a series of things as in the histories, and at the same time there are strange expressions in them; hence every one may conjecture that they involve some hidden meaning. But that there is also such a sense in the histories, does not so easily appear; both because it has hitherto come into no one's mind, and because the historical parts are such as to hold the attention to themselves, and so to draw away the mind from thinking that anything deeper is there stored up; and also because the history is really true as
2 related. But still, that there is in them interiorly what is heavenly and Divine, which does not shine forth, every one may conclude, firstly, from the fact that the Word is sent down from the Lord through heaven to man, and is thus a different thing in its origin. What the nature of this origin is, and that it is so different and distant from the literal sense as not even to be seen, and consequently not acknowledged by those who are merely worldly, will be shown by many things in what follows. Secondly, from the fact that the Word, because Divine, was not written for man only, but also for the angels with man, that it might be serviceable not only for use to the human race, but for use also to heaven; and that the Word is thus a medium uniting heaven and earth. The union is by means of the church, and indeed by means of the Word in the church,

which is for that reason such as it is, and distinguished from all other writing. As regards the historical parts in par- 3
ticular, unless they contained in like manner Divine and heavenly things in a sense abstracted from the letter, they could never be acknowledged by any one who thinks more deeply, as the inspired Word, and this as to every iota. Would any one say that the abominable affair of Lot's daughters, treated of at the end of this chapter, would be related in the Divine Word? or Jacob's peeling rods and making the white appear, and placing them in the watering-troughs, that the flock might bear party-colored, speckled, and spotted young? besides many other things in the rest of the Books of Moses, of Joshua, the Judges, Samuel, and the Kings, which would be of no importance, and all the same whether they were known or not known, unless they involved a deeply hidden Divine meaning. But for this, they would differ in nothing from other historical narratives, which have sometimes been so written that they have seemed more effective. As the learned world 4
is ignorant that Divine and heavenly things lie hid even within the historical parts of the Word, were it not for the holy veneration for the books of the Word which has been impressed upon them from childhood, they would also say easily in their heart, that the Word is not holy except from that impression alone; when yet it is not from that, but because an internal sense, and that heavenly and Divine, is in it, which causes it to unite heaven and earth, that is, angelic minds with human minds, and thus these with the Lord.

2311. That the Word is such, and thus distinct from all other writing, may be evident also from this, that not only do all the names signify things, as was shown above (n. 1224, 1264, 1876, 1888), but all the words also have a spiritual sense; and they thus signify another thing in heaven from what they do on earth, and this most constantly, as well in the prophetical as the historical parts.

When these names and words are expounded in their heavenly sense according to their constant signification in the whole Word, the internal sense comes forth, which is the angelic Word. This two-fold sense of the Word presents a likeness of the body and the soul. The literal sense is a likeness of the body, and the internal sense a likeness of the soul; and as the body lives by means of the soul, so does the literal sense by means of the internal. Through the internal sense the Lord's life flows in into the literal sense, according to the affection of him who reads. Hence it is manifest how holy the Word is, although it does not appear so before worldly minds.

CHAPTER XIX.

1. And the two Angels came to Sodom in the evening; and Lot was sitting in the gate of Sodom; and Lot saw, and rose up to meet them, and he bowed himself with his face to the earth.

2. And he said, Behold now my Lords, turn aside, I pray, to the house of your servant, and tarry all night, and wash your feet; and in the morning ye shall rise, and go on your way. And they said, Nay, for we will tarry all night in the street.

3. And he urged them exceedingly; and they turned aside unto him, and came to his house; and he made them a feast, and baked unleavened bread; and they did eat.

4. Scarcely yet were they lain down, and the men of the city, the men of Sodom, compassed the house around, both boys and old men, all the people from the uttermost part.

5. And they cried unto Lot, and said unto him, Where are the men that came unto thee this night? Bring them out unto us, that we may know them.

6. And Lot went out unto them to the doorway and shut the door behind him.

7. And he said, I pray you, my brethren, do not wickedly.

8. Behold, now, I have two daughters, who have not known man; I will now bring them out unto you, and ye shall do unto them as is good in your eyes; only unto these Men ye shall do nothing; for therefore are they come under the shadow of my roof.

9. And they said, Stand back. And they said, Shall one come to sojourn, and judging shall he judge? Now will we do worse to thee than to them. And they pressed upon the man, upon Lot, exceedingly; and drew near to break open the door.

10. And the Men put forth their hand, and brought Lot into the house to them, and shut the door.

11. And the men who were at the doorway of the house they smote with blindness, both small and great; and they wearied themselves to find the doorway.

12. And the Men said unto Lot, Hast thou yet anyone here? son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of the place.

13. For we will destroy this place, because their cry is become great before Jehovah; and Jehovah hath sent us to destroy it.

14. And Lot went out, and spake to his sons-in-law that were to marry his daughters, and said, Up, get you out of this place, for Jehovah will destroy the city. And he was, in the eyes of his sons-in-law, as one that jested.

15. And when the dawn arose, then the angels pressed Lot to hasten, saying, Arise, take thy wife, and thy two daughters that are found, lest thou be consumed in the iniquity of the city.

16. And he lingered; and the Men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the clemency of Jehovah unto him, and they led him forth, and set him without the city.

17. And it came to pass, when they had led them forth abroad, that He said, Escape for thy life; look not behind thee, and stop not in all the Plain; escape to the mountain, lest thou be consumed.

18. And Lot said unto them, Nay, I pray, my Lords.

19. Behold, now, Thy servant hath found grace in Thine eyes, and Thou hast made Thy mercy great, which Thou hast done with me, to make alive my soul, and I cannot escape to the mountain, lest the evil cleave to me, and I die.

20. Behold, now, this city is near to flee thither, and it is a little one; let me, I pray, escape thither — is it not a little one? — and my soul shall live.

21. And He said unto him, Behold, I have accepted thy face as to this word also, that I will not overthrow the city of which thou hast spoken.

22. Hasten, escape thither, for I cannot do anything until thou be come thither. Therefore he called the name of the city Zoar.

23. The sun was gone forth upon the earth, and Lot came unto Zoar.

24. And Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven.

25. And He overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which sprang out of the ground.

26. And his wife looked back behind him, and became a pillar of salt.

27. And Abraham gat up early in the morning, unto the place where he had stood before Jehovah.

28. And he looked toward the faces of Sodom and Gomorrah, and toward all the faces of the land of the Plain, and he saw, and behold, the smoke of the land went up, as the smoke of a furnace.

29. And it came to pass in God's destroying the cities of the Plain, that God remembered Abraham, and sent

Lot out of the midst of the overthrow, in overthrowing the cities in which Lot dwelt.

30. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.

31. And the firstborn said unto the younger, Our father is old, and there is no man in the earth to come unto us, according to the way of all the earth.

32. Come, let us make our father drink wine, and let us lie with him, and quicken seed from our father.

33. And they made their father drink wine that night; and the firstborn went in, and lay with her father; and he knew not when she lay down, nor when she arose.

34. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father; let us make him drink wine this night also, and go thou in and lie with him, and let us quicken seed from our father.

35. And they made their father drink wine that night also; and the younger arose, and lay with him; and he knew not when she lay down nor when she arose.

36. And the two daughters of Lot conceived from their father.

37. And the firstborn bare a son, and called his name Moab: he is the father of Moab unto this day.

38. And the younger she also bare a son, and called his name Ben-ammi: he is the father of the sons of Ammon unto this day.

CONTENTS.

2312. In this chapter, in the internal sense, by Lot is described the state of the Spiritual Church, which is in the good of charity but in external worship — how in process of time it declines.

2313. The First State of that church — that they are in the good of charity and acknowledge the Lord, and that from Him they are confirmed in good, verses 1–3, and are saved, verse 12. The Second State — that with them evil begins to act against good, but they are powerfully held back from evil and kept in good by the Lord, verses 14–16. Their weakness is described, verse 17; that they are saved, verse 19. The Third State — that they no longer think and act from affection for good, but from affection for truth, verses 18–20; and that they are saved, verse 23. The Fourth State — that the affection for truth perishes, which is Lot's wife becoming a pillar of salt, verse 26. The Fifth State — that an impure good, or a good of falsity, succeeds, which is Lot in the cave of the mountain, verse 30. The Sixth State — that even this good is still more adulterated and falsified, verses 31–33. And the truth likewise, verses 34, 35. That there is conceived and born thence a certain semblance of a church whose good, so called, is Moab and whose truth, also so called, is the son of Ammon, verses 36–38.

2314. Besides, in the internal sense, by the inhabitants of Sodom the state is described of those within the same church who are against the good of charity, and how evil and falsity increase with them in process of time until they have nothing but evil and falsity.

2315. Their First State — that they are against the good of charity and against the Lord, verses 4, 5. Their Second State — that although informed respecting the good of charity and the enjoyments of its affections which they experience, they are obstinate and reject good, verses 6–8. That they also endeavor to destroy the good itself of charity, but that the Lord protects it, verses 9, 10. The Third State — that they at length become such that they cannot even see truth and good, still less that truth leads to good, verse 11. That they are so possessed by evil and falsity, that they cannot but perish, verse 13. The Fourth

State — their destruction, verse 24; and that all goods and truths are separated from them, verse 25.

2316. That the good are separated from the evil, and that the good are saved by the Lord's Human made Divine, verses 27–29.

INTERNAL SENSE.

2317. Verse 1. *And the two Angels came to Sodom in the evening; and Lot was sitting in the gate of Sodom; and Lot saw, and rose up to meet them, and bowed himself with his face to the earth.* "The two Angels came to Sodom in the evening" signifies the visitation which precedes judgment; the two Angels signify the Lord's Divine Human and Holy proceeding, to which judgment belongs; Sodom signifies the wicked, especially those within the church; the evening is the time of the visitation; "and Lot was sitting in the gate of Sodom" signifies those that are in the good of charity, but in external worship, who here are Lot; they are among the wicked, but separated from them, which is to sit in the gate of Sodom. "And Lot saw" signifies their conscience; "and rose up to meet them" signifies acknowledgment and a state of affection of charity; "and bowed himself with his face to the earth" signifies humiliation.

2318. *The two Angels came to Sodom in the evening.* That this signifies the visitation which precedes judgment, may be evident from what was said by the three Men, or Jehovah, in the preceding chapter; also from what follows in this chapter, as also from the signification of evening. In the preceding chapter Jehovah said, "I will go down and see whether the inhabitants of Sodom and Gomorrah have made a consummation according to the cry which is come unto Me; and if not, I will know" (v. 20, 21): by which words, as is there shown, the visitation which precedes judgment is signified. In this chapter the act itself

of visitation is described, and then the judgment; as is manifest from what follows. That the evening signifies the time of visitation, will be seen below. What visitation is, and that visitation precedes judgment, may be seen above (n. 2242). The preceding chapter treats of the perverted state of the human race, and of the Lord's grief and intercession for those who were in evil but still in some good and truth; wherefore the present chapter treats, in continuance, of the salvation of those who are in some good and truth; it is these who are represented in this chapter by Lot. At the same time also the destruction of those who are altogether in evil and falsity is treated of; it is these who are here signified by Sodom and Gomorrah.

2319. *Two Angels.* That these signify the Lord's Divine Human and Holy proceeding, to which judgment belongs, is evident as well from the signification of angels in the Word, as from its being said here that there were two Angels. That angels in the Word signify some Divine essential in the Lord, and that what this is may be evident from the series, has been shown above (n. 1925). That they here signify the Lord's Divine Human and Holy proceeding, is manifest from this, that by the three Men who were with Abraham was meant the Divine Itself, the Divine Human, and the Holy proceeding, of the Lord (n. 2149, 2156, 2288); hence and from the fact that the Angels are called Jehovah (verse 24), also from the signification of angels (n. 1925), it is clear that by the two Angels is here meant the Lord's Divine Human and Holy proceeding.

2320. Why there should here be only two Angels, when there were three Men with Abraham, is an arcanum which cannot be expounded in few words. It may in some degree be evident from this, that in this chapter judgment is treated of, namely, the salvation of the faithful, and the condemnation of the unfaithful; and it is evident from the Word that judgment belongs to the Lord's Divine Human and Holy proceeding. That it belongs to the Divine Hu-

man, see in John: *The Father judgeth not any one, but hath given all judgment unto the Son* (v. 22); by the Son is meant the Divine Human (see n. 2159). That judgment belongs to the Holy that proceeds from the Lord's Divine Human, see also in John: *If I go away, I will send the Comforter unto you; and when He is come, He shall reprove the world of sin, of justice, and of judgment* (xvi. 7, 8); and that the Holy proceeds from the Lord, see in the same: *He shall not speak from Himself . . . but shall take of Mine, and shall declare it* (xvi. 13, 15); and this when the Human was made Divine, that is, when the Lord was glorified, see in the same: *The Holy Spirit was not yet, because Jesus was not yet glorified* (vii. 39).

2321. As to judgment's belonging to the Lord's Divine Human and Holy proceeding, the case is this: the human race could no longer be saved, unless the Lord came into the world and united the Divine Essence to the Human Essence; for, without the Lord's Human made Divine, salvation could no more reach to man (n. 1990, 2016, 2034, 2035). The Holy Itself proceeding from the Lord's Divine Human, is what separates the evil from the good; for the evil so fear and dread the Lord's Holy that they cannot approach to it, but flee far away from it, into their hells, every one according to the profaneness that is in him.

2322. That Sodom signifies the wicked, especially those within the church, is evident from the signification of Sodom, as the evil of the love of self (see n. 2220, 2246); consequently as those who are in that love. They who apprehend the Word according to the sense of the letter alone, may suppose that by Sodom is meant the foulness which is contrary to the order of nature; but in the internal sense by Sodom the evil of the love of self is signified. Out of this evil all evils of every kind well forth; and whatever well forth therefrom are called in the Word adulteries, and are described by adulteries, as will be evident

from the passages of the Word which will be adduced at the end of this chapter.

2323. That the evening is the time of visitation, is evident from the signification of evening. The states of the church are compared in the Word both to times of year and to times of day; to times of year, namely, to its summer, autumn, winter, and spring; to times of day, namely, to its noon, evening, night, and morning; for they stand in similar relations. The state of the church which is called evening, is when there is no longer any charity, consequently when there begins to be no faith, thus when the church is ceasing to be; this is the evening which is followed by night (see n. 22). And there is also an evening when charity is shining forth, consequently when faith, and thus a new church, is rising up; this evening is the twilight before the morning (see n. 883). Thus evening has both significations; for it is provided by the Lord that when a church is ceasing to be, a new one is rising up, and this at the same time; for without a church somewhere on the globe, the human race cannot subsist, because it would have no conjunction with heaven, as was shown above
2 (n. 468, 637, 931, 2054). In this chapter both states of the church are treated of, namely, the rising up of a new church, which is represented by Lot, and the destruction of the old, which is signified by Sodom and Gomorrah — as may be evident from the contents. This is why it is here said that the two Angels came to Sodom in the evening; and that it is told what was done in the evening (verses 1–3), what in the night (verses 4–14), what in the morning or rising dawn (verses 15–22), and what after the
3 sun had gone forth (verses 23–26). As the evening signifies these states of the church, it also signifies the visitation which precedes judgment; for when a judgment is close at hand, that is, the salvation of the faithful and the condemnation of the unfaithful, then visitation precedes, or an exploration of what they are, that is, whether there is any

charity and faith. This visitation is made in the evening; on which account the visitation itself is also called the evening, as in Zephaniah: *Woe to the inhabitants of the region of the sea, the nation of the Cherethites. The word of Jehovah is against you, O Canaan, the land of the Philistines; and I will cause to destroy thee, till there shall be no inhabitant. The remnant of the house of Judah shall feed in the houses of Ashkelon, in the evening shall they lie down; for Jehovah their God will visit them, and bring back their captivity* (ii. 5, 7).

2324. *And Lot was sitting in the gate of Sodom.* That this signifies those who are in the good of charity, but in external worship, who here are Lot, and who are among the wicked, but separate from them — which is to sit in the gate of Sodom — may be evident from the representation of Lot and from the signification of gate, and also from that of Sodom. From the representation of Lot: — Lot when he was with Abraham, represented the Lord's sensual, thus His external, as was shown in Part First (n. 1428, 1434, 1547). Now when he is separated from Abraham, Lot no longer retains the representation of the Lord, but the representation of those who are with the Lord, namely, the external man of the church, that is, those who are in the good of charity, but in external worship. In this 2 chapter, indeed, Lot not only represents the external man of the church, or what is the same, the external church, as it is in the beginning, but also as it is in its progress, and also in its end. It is the end of that church which is signified by Moab and the son of Ammon, as will be evident, by the Divine mercy of the Lord, from the series of the things that follow. It is common in the Word, for one person to represent several states that succeed each other, which are described by the successive acts of his life. From the signification of a gate: — A gate is that through 3 which one enters into a city, and through which he goes out of the city; consequently, to sit in the gate signifies

here, indeed, to be with the wicked, but still to be separate from them; as is often the case with the men of the church, who are in the good of charity: though they are with the wicked, they are still separate from them — not as to civil society, but as to spiritual life. That Sodom signifies evil in general, or what is the same, the wicked, especially within the church, was said above (n. 2322).

2325. *And Lot saw.* That this signifies the conscience, namely, of those who are in the good of charity, but in external worship, may be evident from the signification of seeing. To see, in the Word, signifies to understand (n. 897, 1584, 1806, 1807, 2150); but in the internal sense it signifies to have faith, of which signification we shall speak, by the Divine mercy of the Lord, when we come to the 32d verse of chapter xxix. That it here signifies conscience, is for the reason that they who have faith also have conscience. Faith is inseparable from conscience, so inseparable, indeed, that whether you say faith or conscience, it is all the same. By faith is meant the faith by means of which there is charity, and which is from charity, thus charity itself; for faith without charity is no faith; and as faith is not to be had without charity, so neither is conscience.

2326. *And rose up to meet them.* That this signifies acknowledgment, as also a state of affection of charity, may be evident from this, that Lot when they came, forthwith acknowledged that they were Angels; but not so the men of Sodom, of whom it is thus said: *They cried unto Lot, and said, Where are the men that came unto thee this night? Bring them out unto us, that we may know them* (verse 5). These words signify in the internal sense that they within the church who are in the good of charity acknowledge the Lord's Divine Human and Holy proceeding, meant by the two Angels, but not they who are not in the good of charity. That the same words likewise involve a state of affection of charity, is evident also from

the fact that Lot, by whom those who are in the good of charity are represented, and indeed the good itself of charity is signified, invited them into his house.

2327. *He bowed himself with his face to the earth.* That this signifies humiliation may be evident without explanation. The reason that in former times, especially in the representative churches, they bowed themselves so low that they let down the face to the earth, was because the face signified a man's interiors (n. 358, 1999); and they let it down to the earth, because the dust of the earth signified what is profane and condemned (n. 278); consequently they thus represented that of themselves they were profane and condemned. For the same reason they prostrated themselves, pressing the face unto the earth, even rolling themselves in dust and ashes, and also sprinkling dust and ashes upon the head (as may be evident from Lam. ii. 10; Ezek. xxvii. 30; Mic. i. 10; Josh. vii. 6; Apoc. xviii. 19; and other passages). By this they repre- 2
sented the state of true humiliation, which can be given to none unless they acknowledge that of themselves they are profane and condemned, and thus that they cannot of themselves look to the Lord, where there is nothing but what is Divine and Holy; on which account, as far as a man is in a just knowledge of himself, so far he can be in true humiliation, and so far in adoration when he is in worship. For in all worship there must be humiliation; and if it is separated therefrom, there is nothing of adoration, thus nothing of worship. That the state of humiliation is 3
the essential state of worship itself, is from this, that so far as the heart is humbled the love of self and all the evil therefrom ceases; and so far as this ceases, good and truth, that is, charity and faith, flow in from the Lord. For what hinders their being received is principally the love of self, in which there is contempt of others in comparison with one's self, there is hatred and revenge if one is not honored, and there is unmercifulness and cruelty, thus the

worst evils of all; and into these good and truth can in no wise be introduced, for they are opposites.

2328. Verse 2. *And he said, Behold, now, my Lords, turn aside, I pray, to the house of your servant, and tarry all night; and wash your feet; and in the morning ye shall rise and go on your way. And they said, Nay, for we will tarry all night in the street.* "And he said, Behold, now, my Lords" signifies the interior acknowledgment and confession of the Lord's Divine Human and Holy proceeding; "turn aside, I pray, to the house of your servant, and tarry all night" signifies an invitation that It may have an abode with Him; to the house of a servant means in the good of charity; "and wash your feet" signifies application to His natural; "and in the morning ye shall rise and go on your way" signifies confirmation thus in good and truth. "And they said, Nay" signifies doubting, which is wont to attend temptation; "for we will tarry all night in the street" signifies that He was as it were willing to judge from truth.

2329. *He said, Behold, now, my Lords.* That this signifies the interior acknowledgment and confession of the Lord's Divine Human and Holy proceeding, is evident from the acknowledgment and humiliation spoken of just before; here confession immediately follows, for this is meant by Lot's saying, "Behold, now, my Lords." Interior confession is of the heart and exists in humiliation, and at the same time in affection for good; but exterior confession is of the mouth, and can exist in feigned humiliation and in feigned affection for good, which is none at all; as with those who confess the Lord for the sake of their own honor, or rather their own worship, and their own gain. What these confess with the mouth, they deny in the heart.

2 Its being said in the plural, my Lords, is for the same reason that in the preceding chapter it is said three Men; for just as the Three there signify the Divine Itself, the Divine Human, and the Holy proceeding, so here the Two signify

the Lord's Divine Human and Holy proceeding, as was said above. That these are one, is known to every one within the church; and because they are one, they are also named in the singular in what follows, as in verse 17, *It came to pass when they had led them forth abroad, that He said, Escape for thy life;* verse 19, *Behold, now, Thy servant hath found grace in Thine eyes, and Thou hast made Thy mercy great which Thou hast done with me;* verse 21, *And He said unto him, Behold, I have accepted thy face as to this word also, that I will not overthrow the city;* and verse 22, *For I cannot do anything until thou be come thither.* That the Divine Itself, the Divine Human, and 3
the Holy proceeding is Jehovah, is evident from the foregoing chapter, where the three Men are called Jehovah, as in verse 13, *Jehovah said unto Abraham;* verse 14, *Shall anything be too wonderful for Jehovah;* verse 22, *Abraham, he stood yet before Jehovah;* verse 33, *Jehovah went His way when He made an end of speaking with Abraham.* Consequently the Divine Human and Holy proceeding is Jehovah, as It is also named in this chapter, verse 24, *And Jehovah caused it to rain upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven;* the internal sense of which words will be seen in what follows. That the Lord is Jehovah Himself, Who is so often named in the histories and prophecies of the Old Testament, may be seen above (n. 1736). They who are truly 4
men of the Church, that is, who are in love to the Lord and charity toward the neighbor, are acquainted with and acknowledge a Trine; but still they humble themselves before the Lord and adore Him alone, for the reason that they know that there is no access to the Divine Itself, which is called the Father, but through the Son; and that all the Holy, which is of the Holy Spirit, proceeds from Him. When they are in this idea, they adore no other than Him through Whom and from Whom all things are, thus, One; nor do they diffuse their ideas among Three, as many 5

others within the Church are wont to do — which may be evident from many in the other life, even from the learned, who thought in the life of the body that they possessed the arcana of faith more than others. When these were explored in the other life as to what idea they had concerning the one God — whether Three Uncreate, Three Infinite, Three Eternal, Three Almighty, Three Lords; it was plainly perceived that they had an idea of Three — for communication of ideas is given there — when yet it is of their creed of faith, where it is stated in plain words, that there are not Three Uncreate, nor Three Infinite, nor Three Eternal, nor Three Almighty, nor Three Lords; but One — as also is the truth. They thus confessed that they said with the mouth, indeed, that there is One God, but still thought of — and some believed in — Three; Whom
6 in idea they could separate, but not conjoin. The reason was this, that all arcana whatever, even the deepest, carry with them an idea; for without an idea nothing can be thought, nor indeed can anything be held in the memory. Hence in the other life it is manifest as in clear day, what thought and thence what belief, every one has formed to himself concerning the One God. Indeed the Jews in the other life, when they hear that the Lord is Jehovah and that there is but One God, can say nothing. But when they perceive that the ideas of the Christians are divided among Three, they say that they themselves worship One God, but Christians Three; and this the more since none can conjoin the Three separated in idea, but those who are in the faith of charity; for the mind of these the Lord applies to Himself.

2330. *Turn aside, I pray, to the house of your servant, and tarry all night.* That this signifies an invitation that the Divine Human and Holy proceeding may have an abode with Him, is evident without explanation.

2331. That to the house of a servant means in the good of charity, is evident from the signification of a house, as

celestial good, which is of love and charity alone (see n. 2048, 2233).

2332. *Wash your feet.* That this signifies application to His natural, is evident from what was said in the preceding chapter (n. 2162), where are the same words. In former times, when they saw an angel of Jehovah, they believed that they were about to die (Exod. xix. 12, 21, 24; xx. 19: Judg. vi. 22, 23; xiii. 22, 23). The reason is, that the Divine Holy, flowing into the profane which is with man, is of such efficiency as to be a devouring and consuming fire; on which account the Lord, in presence of the man to whom He presents Himself to be seen, and also in presence of angels, miraculously moderates and tempers the Holy that proceeds from Him, so that they may be able to sustain it; or what is the same, He applies Himself to their natural. This then is what is signified in the internal sense by these words which Lot spoke to the Angels, Wash your feet. From this the nature of the internal sense is manifest, for that this is the signification cannot be seen from the sense of the letter.

2333. *And in the morning ye shall rise and go on your way.* That this signifies confirmation in good and truth, may be evident from the signification of rising in the morning, also from the signification of going on the way. Morning in the Word signifies the kingdom of the Lord and whatever belongs to the kingdom of the Lord, thus principally the good of love and charity; which will be confirmed from the Word at verse 15. Way signifies the truth (see n. 627). For this reason it is said that, after they had been in his house and had passed the night there — by which is signified that They had an abode in the good of charity that was with Him — they should rise in the morning and go on their way, by which is signified that He was thus confirmed in good and truth. From this, 2 as from other passages, it is manifest how remote from the sense of the letter, and hence how inconspicuous, the in-

ternal sense is, especially in the historical parts of the Word; and that it does not come to view, unless the words are explained one by one according to their constant signification in the Word. Wherefore, when the ideas are kept in the sense of the letter, the internal sense is not seen, except as something obscure and dark; but when, on the other hand, the ideas are kept in the internal sense, the sense of the letter is seen in like manner obscure, yea, by the angels as nothing. For the angels are no longer in worldly and corporeal ideas, like those of man, but in spiritual and celestial ideas, into which the words of the sense of the letter are wonderfully changed, when it ascends from a man who is reading the Word to the sphere in which angels are, that is, to heaven; and this from the correspondence of spiritual things with worldly, and of celestial things with corporeal. This correspondence is most constant, but its nature has not yet been disclosed, till now in the explanation of words, names, and numbers, in the
3 Word, as to the internal sense. That it may be known what is the nature of this correspondence, or what is the same, how worldly and corporeal ideas pass into corresponding spiritual and celestial ideas, when elevated to heaven, take as an example morning and way. When morning is read, as here to rise in the morning, angels do not then get an idea of any morning of a day, but an idea of morning in a spiritual sense, thus such an one as is described in Samuel: *The Rock of Israel . . . He is as the light of the morning when the sun riseth, a morning without clouds* (2 Sam. xxiii. 3, 4); and in Daniel: *The holy one said unto me, Until evening, when morning comes, two thousand three hundred* (viii. 14, 26). Thus for morning they perceive the Lord, or His Kingdom, or the heavenly things of love and charity; and these indeed with variety according to the series of things in the Word which is
4 being read. In like manner where way is read — as here, to go on your way — they can have no idea of a way, but

another idea, that is spiritual or celestial, namely, like that in John, where the Lord said, *I am the Way and the Truth* (xiv. 6); and as in David: *Make Thy ways known to me, O Jehovah, lead my way in Thy truth* (Ps. xxv. 4, 5); and in Isaiah: *Who made Him to know the way of understanding* (xl. 14)? Thus instead of a way they perceive truth, and this as well in the historic as in the prophetic parts of the Word. For the angels no longer care for the historic facts, as they are altogether inadequate to their ideas; wherefore in place of them they perceive such things as are of the Lord and His kingdom, which also follow on in beautiful order and harmonious series in the internal sense. For this reason and that the Word may also be for the angels, all the historic facts therein are representative and each of the words significative of such things; which peculiarity the Word has above all other writing.

2334. *And they said, Nay.* That this signifies the doubting which is wont to attend temptation, may be evident from their declining, and still going into his house. In all temptation there is a state of doubt concerning the presence and mercy of the Lord, and concerning salvation, and such things; for those who are in temptation are in interior anxiety, even to desperation; in which they are for the most part kept, to the end that they may be at length confirmed in this, that all things are of the Lord's mercy, that they are saved by Him alone, and that with themselves there is nothing but evil; respecting which they are confirmed through combats in which they overcome. After the temptation there remain from it many states of truth and good, to which their thoughts may afterward be bent by the Lord, which would otherwise rush into insane things, and draw away the mind into opposition to the truth and good. Since by Lot the first state of the church is here 2
treated of, which is in the good of charity, but in external worship, and since before a man comes into this state he is to be reformed, which is also done by a certain kind of

temptation — but they who are in external worship undergo only a light temptation — therefore these things, which involve something of temptation, are said, namely, that the angels at first said they would pass the night in the street, and that Lot urged them, and so they turned aside to him, and came into his house.

2335. *For we will tarry all night in the street.* That this signifies that He was as it were willing to judge from truth, may be evident from the signification of a street, and from the signification of passing the night. A street is often named in the Word, and signifies in the internal sense the same as a way, namely, truth — for a street is a way in a city — as will be evident from the passages that will soon follow. That to pass the night is here to judge, may be evident from the signification of night. It was shown above (n. 2323) that the evening signifies the state of the church before the last, when there begins to be no faith; as also the visitation which precedes judgment. From this it is plain that the night, which succeeds, is the last state, when there is no faith; also that it is the judgment. It is clear from this, that to pass the night in
2 the street is, in the internal sense, to judge from truth. As regards judgment, it is two-fold, namely, from good and from truth. The faithful are judged from good, but the unfaithful from truth. That the faithful are judged from good, is manifestly evident in Matthew (xxv. 34–40), and that the unfaithful are judged from truth (verses 41–46). To be judged from good is to be saved because they have received it; but to be judged from truth is to be condemned because they have rejected good. Good is the Lord's. They who acknowledge this in life and faith, are the Lord's, and therefore are saved; but they who do not acknowledge it in life, consequently not in faith, cannot be the Lord's, and so cannot be saved. They are therefore judged according to the acts of their life and according to their thoughts and ends; and when they are judged accord-

ing to these, they cannot but be condemned; for it is the truth that a man of himself does, thinks, and intends nothing but evil, and of himself rushes to hell, as far as he is not kept back therefrom by the Lord. But judgment 3 from truth is in this wise: the Lord never judges any one but from good; for all, however many they are, He wishes to raise up into heaven, and indeed, if it were possible, even to Himself; for the Lord is mercy itself and good itself. Mercy itself and good itself can never condemn any one; but the man condemns himself, because he rejects good. As he had in the life of the body shunned good, so he shuns it in the other life; consequently he shuns heaven and the Lord, for the Lord cannot be, except in good. He is likewise in truth, but not in truth separate from good. That the Lord condemns no one, nor judges any to hell, He says in John: *God sent not His Son into the world to judge the world, but that the world through Him might be saved. This is the judgment, that the Light is come into the world, but men loved the darkness rather than the Light, for their works were evil* (iii. 17, 19). And in the same: *If any one hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world* (xii. 47). See also what is said on this subject before (n. 223, 245, 592, 696, 1093, 1683, 1874, 2258). Where judgment was treated of above 4 (n. 2320, 2321), it was shown that all judgment belongs to the Lord's Divine Human and Holy proceeding, according to His words in John: *The Father judgeth not any one, but hath given all judgment unto the Son* (v. 22); and yet it is now said that the Lord does not judge by condemning any one. From this it is manifest what the Word is in the letter; that unless it were understood from another sense, namely, from the internal, it would not be comprehended. From the internal sense alone is it manifest how the case is with judgment.

2336. That a street signifies truth, may be evident from

many passages in the Word, as in John, where the New Jerusalem is treated of: *The twelve gates were twelve pearls, every gate was one pearl; and the street of the city was pure gold, as it were transparent glass* (Apoc. xxi. 21).

2 The New Jerusalem is the Lord's kingdom, which, because it is described as to good and truth, is described by walls, gates, and streets. By the streets are meant all things of truth which lead to good, or all things of faith which lead to love and charity; and because truths then become of good, thus transparent from good, the street is said to be gold, as if transparent glass. Again, *In the midst of the street of it and of the river, on this side and on that, was the tree of life, bearing twelve fruits* (Apoc. xxii. 2); where also the New Jerusalem or the kingdom of the Lord is treated of. The midst of the street is the truth of faith, by which good is, and which is afterward from good; the twelve fruits are what are called the fruits of faith; for twelve signifies all the things of faith, as was shown above

3 (n. 577, 2089, 2129, 2130). In Daniel: *Know and perceive, that from the going forth of the word to restore and to build Jerusalem, unto Messiah the Leader, shall be seven weeks, and sixty and two weeks, and it shall be restored and built with street and moat* (ix. 25); where the Lord's coming is treated of. That "it shall be restored with street and moat" means that there will then be truth and good. That Jerusalem was not then restored and built, is well known; and that it is not to be restored and built anew every one may also know, if he does not keep his ideas on a worldly kingdom, but on the heavenly kingdom meant by

4 Jerusalem in the internal sense. In Luke: *The master of the house . . . said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, the lame, and the blind* (xiv. 21). They who remain in the sense of the letter apprehend from this nothing else than that the servant should go everywhere, and that this is signified by the streets and lanes; and that

he should bring in all whomsoever, and that this is signified by the poor, the maimed, the lame, and the blind. But each of the words involves arcana, for they are the Lord's. That he should go into the streets and lanes, signifies that he should seek everywhere for some genuine truth, or truth which shines from good, or through which good shines. That he should bring in the poor, the maimed, the lame, and the blind, signifies such as were so called in the Ancient Church and were such as to faith, but were in the life of good, who should thus be informed respecting the Lord's kingdom — thus the nations which were not yet instructed. Because streets signified truths, it was a representative rite 5 among the Jews to teach in the streets, as appears in Matthew (vi. 2, 5, and in Luke xiii. 26, 27). In the Prophets, streets, wherever named, signify in the internal sense either truths, or things opposite to truths, as in Isaiah: *Judgment is cast away backward, and justice standeth afar off; for truth hath stumbled in the street, and uprightness cannot enter* (lix. 14). Again, *Thy sons have fainted, and have lain at the head of all the streets* (li. 20). In Jeremiah: *Death is come up into our windows, it is entered into our palaces, to cut off the child from the street, the young men from the squares* (ix. 21). In Ezekiel: 6 Nebuchadnezzar *shall tread down all thy streets with the hoofs of his horses* (xxvi. 11) — said of Tyre, by which the knowledges of truth are signified (n. 1201); the hoofs of horses are the external knowledges that pervert truth. In Nahum: *The chariots rage in the streets, they run to and fro in the squares* (ii. 4); the chariots stand for the doctrine of truth, which is said to rage in the streets, when falsity is in the place of truth. In Zechariah: *There shall yet old men and old women dwell in the streets of Jerusalem, and the streets of the city shall be full of boys and girls, playing in the streets* (viii. 4, 5) — said of the affections of truth, and the gladnesses and joys therefrom. Be-

sides other places (as Isa. xxiv. 11 : Jer. v. 1 ; vii. 34 ; xlix. 26 : Lam. ii. 11, 19 ; iv. 8, 14 : Zeph. iii. 6).

2337. Verse 3. *And he urged them exceedingly, and they turned aside unto him, and came to his house ; and he made them a feast, and baked unleavened bread ; and they did eat.* "He urged them exceedingly" signifies the state of temptation when one conquers ; "and they turned aside unto him" signifies abode ; "and came to his house" signifies confirmation in good ; "and he made a feast for them" signifies dwelling together ; "and baked unleavened bread" signifies purification ; "and they did eat" signifies appropriation.

2338. *He urged them exceedingly.* That this signifies the state of temptation when one overcomes, cannot be evident except to those who have been in temptations. Temptations carry with them, as was said, a doubting in regard to the Lord's presence and mercy, and also in regard to salvation. The evil spirits who are then with the man and induce the temptation, strongly inspire the negative ; but the good spirits and angels from the Lord dispel this doubtfulness in every way, and hold him in continual hope, and at length confirm the affirmative. Hence the man who is in temptation hangs between the negative and the affirmative. He who succumbs remains in doubtfulness and falls into the negative ; but he who overcomes is indeed in doubtfulness ; but still, if he suffers himself to be raised up by hope, stands fast in the affirmative. Since in this combat the man seems to urge the Lord, especially by prayers, to be present, to be merciful, to give help, and deliver from damnation, here, where the temptation of those who become men of the church is treated of, these things are described by the Angels' saying, at first, nay, and that they would tarry all night in the street ; and by Lot's then urging them exceedingly, so that they turned aside to him and came to his house.

2339. *And they turned aside unto him.* That this signi-

fies an abode, is evident from the signification of the same words above (n. 2330); thus without further explanation.

2340. *And came to his house.* That this signifies confirmation in good, is evident from the signification of a house, as celestial good (see n. 2233, 2331); and hence, as also from the series of the things in the internal sense, that it means to be confirmed in good.

2341. *And he made them a feast.* That this signifies dwelling together is evident from the signification of a feast. Feasts are often mentioned in the Word; and in the internal sense they signify dwelling together, as in Jeremiah: The word of Jehovah to him — *Thou shalt not go into the house of a feast, to sit with them, to eat and to drink* (xvi. 8); where several things are said to the prophet, by which he should represent that good should have no communication with evil, nor truth with falsity; and among other things, that he should not enter into the house of a feast, by which was signified that good and truth should not dwell together with evil and falsity. In 2
Isaiah: *In this mountain shall Jehovah of Hosts make unto all people a feast of fat things, a feast of sweet wines, of fat things full of marrow, of wines well refined* (xxv. 6). Mountain here stands for love to the Lord (n. 795, 1430). They who are in this love, dwell with the Lord in good and truth, which is signified by the feast. The fat things full of marrow are goods (n. 353); the sweet and refined wines are the truths thereof (n. 1071). The 3
feasts of sanctified things in the Jewish Church, when they sacrificed, represented nothing else than the Lord's dwelling with man in the holy things of love signified by the sacrifices (n. 2187). The same was afterwards represented by the Holy Supper, which in the Primitive Church was called a Feast. In the twenty-first chapter of Genesis it is 4
related that Abraham made a great feast on the day that Isaac was weaned (verse 8); by which was represented, and so signified, the dwelling together and first conjunc-

tion of the Lord's Divine with His Human Rational. The same is also signified in other places by feasts in the internal sense; which may also be concluded from this, that feasts are in the company of many, who are in love and charity together, and conjoin themselves in their feelings, and share together their joys, which are the states of affection of love and charity.

2342. *And baked unleavened bread.* That this signifies purification is evident from the signification of unleavened or unfermented. Bread in the Word signifies in general all celestial and spiritual food, thus celestial and spiritual things in general (see n. 276, 680, 1798, 2165, 2177). That these should be without impurities, was represented by bread without leaven; for leaven signifies evil and falsity, by which celestial and spiritual things are rendered impure and profane. On account of this representation, it was commanded those who were of the Representative Church that in their sacrifices they should not offer any other bread, or bread-offering, than what was unfermented or unleavened; as is evident in Moses: *No bread-offering which ye shall bring to Jehovah, shall be made with leaven* (Lev. ii. 11). Again: *Thou shalt not sacrifice the blood of My sacrifice with what is leavened* (Exod. xxiii. 18; 2 xxxiv. 25). And it was therefore commanded also, that on the seven days of the Passover they should not eat any other than unfermented or unleavened bread, as stated in Moses: *Seven days shall ye eat unleavened bread; even on the first day ye shall cause leaven to cease from your houses; for whosoever eateth what is leavened, from the first day until the seventh day, that soul shall be cut off from Israel. In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even; seven days shall no leaven be found in your houses; for whosoever eateth what is leavened, that soul also shall be cut off from the congregation of Israel, whether he be a sojourner or born in the land* (Exod.

xii. 15, 18–20 : and elsewhere, as Exod. xiii. 6, 7 ; xxiii. 15 ; xxxiv. 18 : Deut. xvi. 3, 4). Hence the Passover is called the Feast of Unleavened Bread (Lev. xxiii. 6 ; Num. xxviii. 16, 17 ; Matt. xxvi. 17 ; Luke xxii. 1, 7). That the Pass- 3
over represented the Lord's glorification, and thus the conjunction of the Divine with the human race, will by the Divine mercy of the Lord be shown elsewhere ; and as the Lord's conjunction with the human race is effected through love and charity and faith therefrom, these celestial and spiritual things were represented by the unleavened bread, which they were to eat on the days of the Passover ; and lest these things should be contaminated by any profane thing, therefore what was leavened was so severely interdicted, that whoever should eat of it should be cut off ; for whoever profanes celestial and spiritual things, cannot but perish. Every one can see that without this arcanum, this ceremonial, with so severe a penalty enjoined, would never have been given. Everything which was commanded 4
in that church represented an arcanum, even the very cooking. So it was with every particular of what the sons of Israel did when they went out of Egypt, as thus commanded : *They shall eat on that night flesh roasted with fire, and unleavened bread with bitter herbs ; they shall not eat it raw, nor sodden with water ; the head with the legs ; they shall not leave of it until the morning, but shall burn the residue with fire* (Exod. xii. 8–10). These particulars, namely, that they should eat it by night, the flesh roasted with fire, the unleavened bread with bitter herbs, the head with the legs, not raw, nor sodden with water, that they should not leave till the morning, and that they should burn the residue with fire, were representative. But these arcana are nowhere manifest, unless disclosed by the internal sense. From this sense alone can it be evident that all the things are Divine. In like manner the ritual in 5
regard to the Nazirite : *The priest shall take the sodden shoulder of a ram, and one unleavened cake out of a basket,*

and one unleavened wafer, and shall put them upon the palms of the Nazirite, after he has shaved his naziriteship (Num. vi. 19). He who does not know that the Nazirite represented the celestial man himself, does not know that celestial things, thus arcana, which do not appear in the letter are involved in all these particulars, namely, the sodden shoulder of a ram, the unleavened cake, the unleavened wafer, the shaving of the hair. Hence it may be evident what kind of opinion those can form concerning the Word who do not believe that an internal sense is given; for without an internal they are particulars of no moment: but when the ceremonial or ritual is removed, every thing there becomes Divine and holy. So also it is with the rest, and so with what is unleavened, which is the holy of love, or a holy of holy things, as it is likewise called in Moses: *The residue shall be eaten by Aaron and his sons in a place of holiness, for it is a holy of holy things* (Lev. vi. 16, 17). The unleavened bread, therefore, is pure love; and the baking of what is unleavened is purification.

2343. *And they did eat.* That this signifies appropriation, is evident from the signification of eating, which is to be communicated and conjoined, thus to be appropriated (see above, n. 2187). From what has been already said and explained, it may be evident how the things contained in the preceding verse and in this, are related in the internal sense, as that by the Angels is signified the Lord's Divine Human and Holy proceeding; by turning aside to him, having an abode; by coming to his house, being confirmed in good; by making a feast, dwelling together; by baking unleavened bread, being purified; and by eating, being appropriated. From this it is plain what is the series of things in the internal sense, though nothing at all
2 of it appears in the historical sense. Such is the order and series in one and all of the things in the Word. But the series itself cannot appear fully, in the explanation of the single words; for then they seem disconnected, and

the continuity of sense is dissipated. But when they are all viewed together in one idea, or are perceived by one glance of the thought, as is the case with those who are in the internal sense and at the same time in heavenly light from the Lord, then there is presented to view in these words the entire process of the reformation and regeneration of those that become men of the Church, who are here represented by Lot — to wit, that at first they perceive something of temptation, but when they persist and overcome, the Lord has an abode with them, and confirms them in good, leads them in unto Himself in His kingdom, and dwells with them; and there purifies and perfects them, and at the same time appropriates good and happy things to them, and this by His Divine Human and Holy proceeding. That all regeneration or new life, thus salvation, 3
is from the Lord alone, is indeed known in the Church, but is believed by few, for the reason that men are not in the good of charity. It is as impossible for those who are not in the good of charity to have this belief, as it is for a camel to go through the eye of a needle; for the good of charity is the very ground for the seed of faith. Truth and good agree, but truth and evil never. They are of contrary nature, and averse one to the other. On which account, as far as a man is in good, so far he can be in truth; or as far as he is in charity, so far he can be in faith; especially in this chief point of faith, that all salvation is from the Lord. That this is the chief point of faith, is 4
evident from many passages in the Word, as in John: *God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life* (iii. 16). Again: *He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him* (iii. 36). Again: *This is the work of God, that ye believe in Him whom the Father hath sent* (vi. 29). Again: *This is the will of Him that sent Me, that every one that seeth the Son,*

and believeth in Him, should have eternal life; and I will raise him up at the last day (vi. 40). Again: *Except ye believe that I am, ye shall die in your sins* (viii. 24). Again; *I am the resurrection and the life; he that believeth in Me, though he die, yet he shall live; and whosoever liveth*
5 *and believeth in Me, shall never die* (xi. 25, 26). That no one can believe in the Lord unless he is in good, that is, that no one can have faith unless he is in charity, is also evident in John: *As many as received Him, to them gave He power to become children of God, to them that believe in His name; who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God* (i. 12, 13). And again: *I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing. If one abide not in Me, he is cast forth as a branch, and is withered. As the Father hath loved Me, I also have loved you; abide ye in My love. This is My commandment, that ye love one*
6 *another as I have loved you* (xv. 5, 6, 9, 12). From these passages it may be evident that love to the Lord and charity toward the neighbor is the life of faith. But that they who are in evil, that is, in a life of evil, cannot at all believe that all salvation is from the Lord, was made evident to me from those who came into the other life from the Christian world; also from those who in the life of the body confessed with the mouth and even taught, according to the doctrinal of faith, that without the Lord there is no salvation, and yet led a life of evil. These when the Lord was only named, forthwith filled their sphere with mere scandals — for what spirits merely think in the other life, is apperceived and diffuses from itself a sphere, in which it becomes manifest in what kind of faith they are (see
7 n. 1394). Among the same, when love or charity was only named, there was perceived from them something as it were full of darkness and at the same time of dust from a kind of filthy love; which thing was of such a nature as

to extinguish, suffocate, and pervert all perception of love to the Lord and charity toward the neighbor. Such is the faith at this day, which they say saves without the good of charity. The same also on being asked what faith they 8
had, since they had not that which they professed in the life of the body, said — as in the other life no one can conceal what he thinks — that they believed in God the Creator of the universe. But when they were examined to see whether it was so, it was found that they did not believe in any God, but thought that all things were of nature, and that whatever was said about eternal life was vain. Such is the faith of all those within the Church who do not believe in the Lord, but say that they believe in God the Creator of the universe. For truth can flow in from no other source than from the Lord; nor can truth be insem-
inated in anything but good which is from the Lord. That 9
it is the Lord's Divine Human and Holy proceeding through which and from which is life and salvation, is very manifest from the words of the Holy Supper — This is My Body, this is My Blood — which is the Lord's Divine Human; and it is evident that all the Holy is therefrom. Whether you say His Divine Human, or His Body, or His Flesh, or the Bread, or the Divine Love, it is the same; for the Lord's Divine Human is pure Love, and the Holy is of love alone, and from this is the Holy of faith.

2344. Verse 4. *Scarcely yet were they lain down, and the men of the city, the men of Sodom, compassed the house around, both boys and old men, all the people from the uttermost part.* "Scarcely yet were they lain down" signifies the first period of visitation; "the men of the city" signify those who are in falsities; "the men of Sodom" signify those who are in evils; "compassed the house around" signifies that they were against the good of charity; "both boys and old men" signifies falsities and evils both recent and confirmed; "all the people from the uttermost part" signifies all and each of them.

2345. *Scarcely yet were they lain down.* That this signifies the first period of visitation, is evident from what was said above concerning evening and night (n. 2323, 2335), namely, that they signify visitation and judgment in the Word. Here indeed neither evening nor night is named; but it is said, "scarcely yet were they lain down," and thus the time of evening advancing to night, or of commencing night, is signified; consequently, the first period of visitation upon the evil; as is also manifest from what follows — for here begins inquiry about the evils within the church, which are meant by Sodom.

2346. *The men of the city.* That this signifies those who are in falsities, and "the men of Sodom" those who are in evils, is evident from the signification of city and of Sodom. That a city signifies truths, and also falsities or things contrary to truths, was shown before (n. 402), and that Sodom signifies evils of every kind (n. 2220, 2246). As there were both falsities and evils which were inquired into, or visited, it is said, "the men of the city, the men of Sodom." If both were not meant, it would only have been said, "the men of Sodom."

2347. *Compassed the house around.* That this signifies that they were against the good of charity, is evident from the signification of house, as heavenly good, which is nothing else than the good of love and charity (see n. 2048, 2233); also from the signification of compassing around, which is to be against that good, or to attack and fight against it with hostile intent.

2348. *Both boys and old men.* That this signifies falsities and evils both recent and confirmed, may be evident from the signification of boys and old men, when they are predicated of falsities and evils — namely, that boys mean those that are not yet matured, thus recent ones, and old men those that have attained to considerable age, thus those that are confirmed. Boy and old man occur elsewhere also in the Word in a similar sense, as in Zechariah:

There shall yet old men and old women dwell in the streets of Jerusalem. . . . And the streets of the city shall be full of boys and girls playing in the streets (viii. 4, 5); where Jerusalem stands for the Lord's kingdom and the church (n. 402, 2117); the streets for truths therein (n. 2336); thus old men for confirmed truths, and old women for confirmed goods; boys playing in the streets, for new truths, and girls for new goods, their affections and joys. It is manifest from this how celestial and spiritual things are changed into historic, when they are let down into the worldly things which are of the sense of the letter; in which sense it scarce appears otherwise than that old men, boys, women, and girls, are to be understood. In Jere- 2
miah: *Pour out upon the child in the street of Jerusalem, and upon the assembly of young men in like manner; for even the man with the woman shall be taken, the old man with him that is full of days* (vi. 11). The street of Jerusalem here stands for the falsities that reign in the church (n. 2336); of which the new and the maturing are called the child and young men, and the old and confirmed are called the old man and him that is full of days. Again: *I will scatter in thee the horse and his rider, and I will scatter in thee the chariot and him that is borne in it, and I will scatter in thee man and woman, and I will scatter in thee the old man and the boy* (li. 21, 22). Here in like manner the old man and the boy stand for confirmed truth and new. Again: *Death is come up into our windows, it* 3
is entered into our palaces, to cut off the child from the street, the young men from the squares (ix. 21); where the child stands for the truths, which are first born, and which are cut off when death comes into the windows and palaces, that is, into things intellectual and voluntary. That windows are things intellectual, see above (n. 655, 658); and that palaces, or houses, are things voluntary (n. 710).

2349. *All the people from the uttermost part.* That this signifies all and each of them, is evident from what pre-

cedes — that by boys and old men are signified falsities and evils both new and confirmed — hence now the people from the uttermost part signifies all and each of them. People
2 also in general signifies falsities (see n. 1259, 1260). Here is now described the first state of those within the church who are against the good of charity, and consequently against the Lord, since the one involves the other; for no one can be conjoined to the Lord, except by love and charity. Love is spiritual conjunction itself, as may be evident from the essence of love; and whoever cannot be conjoined to Him, neither can he acknowledge Him. That they who are not in good cannot acknowledge the Lord, that is, have faith in Him, is evident in John: *The light is come into the world, but men loved the darkness rather than the light, for their works were evil. Every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved; but he that doeth the truth cometh to the light, that his works may be made manifest, because they have been wrought in God* (iii. 19–21); from which it is manifest that they who are against the good of charity are against the Lord; or what is the same, that they who are in evil hate the light, neither come to the light. That the light is faith in the Lord, and is the Lord Himself, is manifest in John (i. 9, 10; xii. 35, 36, 46).
3 In like manner again in the same: *The world can not hate you, but Me it hateth, because I testify of it, that its works are evil* (vii. 7). More plainly still in Matthew: *He shall say unto them on the left hand, Depart from Me, ye cursed . . . for I was hungry, and ye gave Me not to eat; I was thirsty and ye gave Me not to drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye did not visit Me. . . . Verily I say unto you, Inasmuch as ye did it not to one of*
4 *these least, ye did it not to Me* (xxv. 41–43, 45). Hence it is manifest how they are against the Lord, who are against the good of charity; also that every one is judged ac-

cording to the good of charity, not according to the truth of faith, when this is separated from good. As also again in Matthew: *The Son of Man shall come in the glory of His Father with His angels; and then shall He render to every one according to his deeds* (xvi. 27). Deeds stand for the goods which proceed from charity; and the things which are of charity are also called the fruits of faith.

2350. Verse 5. *And they cried unto Lot, and said unto him, Where are the men that came unto thee this night? bring them out unto us, that we may know them.* "They cried unto Lot, and said unto Him" signifies falsity from evil becoming angry against good; "Where are the men that came unto thee?" signifies the denial of the Lord's Divine Human and Holy proceeding; "this night" signifies the last time, when they are no longer acknowledged; "bring them out unto us, that we may know them" signifies that men then wish to show that it is false to acknowledge Their existence.

2351. *They cried unto Lot and said unto him.* That this signifies falsity from evil becoming angry against good, may be evident from the signification of crying, also of Lot, and so from the state of feeling. That crying is predicated of falsity, was shown above (n. 2240); and that Lot represents the men of the church who are in good, thus good itself (n. 2324). From this and from the feeling of anger which there is in these words, it is evident that it is falsity from evil becoming angry against good. That there are many kinds of falsity, but in general two, namely, the falsity which is produced from evil, and that which produces evil, may be seen above (n. 1188, 1212, 1295, 1679, 2243). The falsity from evil, within the church, is especially the 2 falsity which favors evils of life — such as that good, that is, charity, does not make a man of the church, but truth, that is, faith; and that a man is saved, howsoever he may have lived in evils during the whole course of his life, provided that when corporeal things are lulled to sleep, as is

usual a short time before death, he utters something of faith with apparent affection. This is the falsity which is especially angry against good, and is signified by their crying to Lot. The cause of anger is everything which endeavors to destroy the enjoyment of any love. It is called anger when evil attacks good, but zeal when good reproves evil.

2352. *Where are the men that came unto thee.* That this signifies denial of the Lord's Divine Human and Holy proceeding, is evident from the signification of the two Men, explained above (n. 2320); as also from the feeling that lies hid in the words of this anger; and from what soon follows, where it is said, "Bring them out unto us, that we may know them." From this it is manifest that a denial is involved. That they who are against the good of charity are against the Lord and deny Him in heart, although they profess Him with the mouth for the sake of the love of self and the world, may be seen above (n. 2343, 2349).

2353. *This night.* That this signifies the last time, when they are no longer acknowledged, is evident from the signification of night, as a time of darkness, when the things of light are no longer seen. The Angels did not come in the night, but in the evening; but because it is the men of Sodom who spoke and cried out, that is, who are in falsity and evil, it is not said in the evening, but the night. For night in the Word signifies the time and state when there is no longer any light of truth, but merely falsity and
2 evil; thus the last time when comes the judgment; in which signification it is often found, as in Micah: *Against the prophets that lead the people astray: It shall be night unto you that ye have no vision; and it shall be dark unto you, that ye shall not divine, and the sun shall go down upon the prophets, and the day shall be black over them* (iii. 5, 6). Prophets here stand for those who teach falsities; night, the being dark, the going down of the sun, the
3 blackening day, for falsities and evils. In John: *If one*

walk in the day, he stumbleth not . . . but if one walk in the night he stumbleth, because the light is not in him (xi. 9, 10); where night stands for falsity from evil, light for truth from good; for as all the light of truth is from good, so all the night of falsity is from evil. Again: *I must* 4
work the works of Him that sent Me, while it is day; the night cometh, when no one can work (ix. 4). Day stands for the time and state when there is good and truth, but night when there is evil and falsity. In Luke: *I say unto* 5
you, in that night there shall be two men upon one bed, the one shall be taken, the other left (xvii. 34). Here night stands for the last time, when there is no longer any truth of faith. Because in Egypt, when the sons of Israel went 6
out from it, the vastation of good and truth within the church was represented, and then nothing but evil and falsity any longer reigned, it was commanded that they should go out at midnight (Exod. xi. 4); and it came to pass that at midnight all the firstborn of Egypt were slain (Exod. xii. 12, 29, 30). And because they who are in good and truth, who were represented by the sons of Israel, are guarded among falsities and evils, like Lot in Sodom, that night, in respect to them, is called "a night of the watches of Jehovah" (verse 42).

2354. *Bring them out unto us, that we may know them.* That this signifies that they wished to show that it is false to acknowledge that They exist — namely, the Lord's Divine Human and Holy proceeding — is evident from the signification of the two Angels (see n. 2320); as also from the feeling of anger in which these things were said, and in which there is denial. The first state of a vastated 2
church is here described, that is, when there begins to be no faith because there is no charity; which state is, as was said, that because they are against the good of charity they are also in no faith, and especially in no acknowledgment of the Lord's Divine Human and Holy proceeding. This all in heart deny who are in a life of evil, that is, all who

despise others in comparison with themselves, hating those that do not pay them respect, feeling pleasure in taking revenge on them, even in cruelty, and regarding adulteries as nothing. The Pharisees, in their time, who openly denied the Lord's Divine, did better than such men at this day, who for the sake of reverence to themselves and of filthy lucre, worship Him in a holy manner exteriorly, but conceal that profane state interiorly. Of what quality these gradually become, is described in what follows by the men of Sodom, and at length by its overthrow
3 (verses 24, 25). The case with man is, as has been several times said before, that there are with him evil spirits, and at the same time angels. By evil spirits he communicates with hell, and by angels with heaven (n. 687, 697). As far therefore as his life tends to evil, so far hell flows in; but as far as his life tends to good, so far heaven flows in, and thus the Lord. From this it is evident that they who are in a life of evil cannot acknowledge the Lord, but fashion for themselves innumerable things against Him; because the fantasies of hell flow in and are received by them. But they who are in a life of good acknowledge the Lord, because heaven flows in, in which love and charity are the principal things; because heaven is the Lord's, from Whom are all things of love and charity (see n. 537, 540, 547, 548, 551, 553, 685, 2130).

2355. Verses 6, 7. *And Lot went out unto them to the door-way, and shut the door behind him. And he said, I pray you, my brethren, do not wickedly.* "Lot went out unto them to the door-way" signifies that he applied himself prudently; "and shut the door behind him" signifies lest they should violate the good of charity, and deny the Lord's Divine Human and Holy proceeding; "And he said" signifies exhortation; "I pray you, my brethren, do not wickedly" signifies that they should not violate them. He calls them brethren, because it is from good that he exhorted them.

2356. *And Lot went out unto them to the door-way.* That this signifies that he applied himself prudently, is evident from the interior sense of a door-way, and of going out to the door-way. A door-way [or door] in the Word signifies that which introduces or gives admission whether to truth, or to good, or to the Lord. Hence it is that a door signifies both truth itself and good itself, and also the Lord Himself; for truth leads to good, and good to the Lord. Such things were represented by the door and veils of the Tent, and also of the Temple (see n. 2145, 2152, 2576). That this is the signification of a door, is manifest 2 from the Lord's words in John: *He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door is the shepherd of the sheep; to him the porter openeth. . . . I am the door of the sheep; by Me if any one enter in, he shall be saved* (x. 1–3, 7, 9). Here the door stands for truth and good, and thus for the Lord, Who is truth itself and good itself. From this it is manifest what is signified by being admitted through the door into heaven, and consequently what by the keys with which it is opened. But here by the door-way is signified some 3 good adapted to the character of those who beset the house; for the door-way is here distinguished from the door, and was before the house — which is manifest from this, that Lot went out and closed the door behind him — and from the things which soon follow it is evident that that good was a blessedness of life by which he would persuade those who were in falsity and evil; for such do not suffer themselves to be persuaded by the veriest good itself, but reject it. From which it is plain that by going out to the door-way is here signified that he applied himself prudently.

2357. *And shut the door behind him.* That this signifies lest they should violate the good of charity and deny the Lord's Divine Human and Holy proceeding, is evident

from what has already been said. To shut the door is lest they should enter, here into the good signified by "the
2 house," and so to the Lord's Divine and Holy. These things involve still deeper arcana, into the sense and idea of which angels come when these words are read, namely, that they who are in a life of evil are admitted no further than to the knowledge of good and of the Lord, but not into the actual acknowledgment and faith; for the reason that as long as they are in evil, they cannot be at the same time in good. No one can serve two masters at the same time. He who once acknowledges and believes, if he returns to the life of evil profanes what is good and holy; but he who does not acknowledge and believe, cannot profane. Care is therefore taken by the Lord's Divine Providence lest a man should be admitted further into the actual acknowledgment and faith of the heart, than what he can afterwards be kept in; and this on account of the punishment of profanation, which in hell is most grievous.
3 This is the reason that it is vouchsafed to so few at this day, to believe from the heart that the good of love and charity is heaven in man, and that all the Divine is in the Lord; for they are in a life of evil. This now is what is more interiorly signified by Lot's shutting the door behind him; for the door was an inner entrance, through which there was admission to the house, where the Angels were; that is, into good in which the Lord is.

2358. *And he said.* That this signifies exhortation, is evident from what now follows, thus without further explanation.

2359. *I pray you my brethren, do not wickedly.* That this signifies that they should not violate them, namely, the good of charity and the Lord's Divine Human and Holy proceeding, is evident from the signification of doing wickedly, as being to violate. From this it is manifest that those are treated of who are within the church, and that it is they who are meant by the men of Sodom; for

no one can violate these holy things but he who has the Word. That they are most holy may be evident from this, that no one can be admitted into the Lord's kingdom, that is, into heaven, unless he is in the good of love and charity; and no one can be in the good of love and charity, unless he acknowledges the Lord's Divine and Holy. This flows in from Him alone, and indeed into the good itself which is from Him. The Divine cannot flow in except into the Divine, nor be communicated to man except through the Lord's Divine Human and His Holy therefrom. Hence it may be understood why it is that the Lord is the all in all of His kingdom; also that nothing of good which is with man is man's, but the Lord's.

2360. That he calls them brethren because it was from good that he exhorted them, is evident from the signification of a brother. Brother signifies the same as neighbor in the Word, for the reason that every one ought to love his neighbor as himself; thus brethren were so called from love; or what is the same, from good. This manner of naming and addressing the neighbor came from this — that in heaven the Lord is the Father of all and loves all as His children; and thus that love is spiritual conjunction. From this the entire heaven resembles as it were one generation from love and charity (n. 685, 917). Therefore all the 2 sons of Israel, because they represented the Lord's heavenly kingdom, that is, the kingdom of love and charity, were called among themselves brethren, and also companions; but the latter, that is, companions, not from the good of love, but from the truth of faith — as in Isaiah: *They help every man his companion, and he saith to his brother, Be of good courage* (xli. 6). In Jeremiah: *Thus shall ye say every man to his companion, and every man to his brother, What hath Jehovah answered? and what hath Jehovah spoken* (xxiii. 35)? In David: *For my brethren and companions' sakes I will say, Peace be within thee* (Ps. cxxii. 8). In Moses: *He shall not press his companion or his brother,*

because the release of Jehovah hath been proclaimed (Deut. xv. 2, 3). In Isaiah: *I will stir up Egypt with Egypt, and they shall fight every man against his brother, and every man against his companion* (xix. 2). In Jeremiah: *Beware every man of his companion, and trust ye not in any brother; for every brother supplanting will supplant, and*
3 *every companion will slander* (ix. 4). That all who were of that church were called by one name, brethren, see in Isaiah: *They shall bring all your brethren out of all the nations for an offering unto Jehovah, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to the mountain of My holiness, Jerusalem* (lxvi. 20). They who know nothing beyond the sense of the letter, as did the Jews, believe that no others are signified but the posterity of Jacob; thus that they will be brought back upon horses, and in chariots, and in litters, and upon mules, by those whom they call the gentiles, to Jerusalem. But by the brethren are meant all who are in good; and by the horses, chariots, and litters, the things which are of truth and good; and by Jerusalem the Lord's kingdom.
4 In Moses: *When there shall be with thee a needy one of one of thy brethren, in one of thy gates . . . thou shalt not harden thy heart, and shalt not shut thy hand from thy needy brother* (Deut. xv. 7, 11). Again: *From among thy brethren thou shalt set a king over thee; thou mayest not put over thee a foreigner, who is not thy brother. . . . And his heart shall not be lifted up above his brethren* (Deut. xvii. 15, 20). Again: *A Prophet from the midst of thee, of thy brethren, like unto me, Jehovah thy God will raise up unto thee; unto him shall ye hearken* (Deut. xviii. 15, 18).
5 It is plain from all this, that the Jews and Israelites all called one another brethren; but those united by covenant they called companions. Yet as they understood nothing beyond the historical and worldly things of the Word, they believed that they called one another brethren because they were all sons of one father, or of Abraham;

yet they were not called brethren in the Word from that, but from the good which they represented. Abraham also in the internal sense is nothing else than love itself, that is, the Lord (n. 1893, 1965, 1989, 2011); Whose sons, who are therefore brethren, are those who are in good — indeed all who are called Neighbor, as the Lord teaches in Matthew: *One is your Master, Christ; all ye are brethren* (xxiii. 8). Again: *Whosoever is angry with his brother* 6 *without cause, shall be in danger of the judgment; whosoever shall say to his brother, Raca, shall be in danger of the council. . . . If thou offer a gift upon the altar, and there remember that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother* (v. 22–24). Again: *Why beholdest thou the mote which is in thy brother's eye? . . . How wilt thou say to thy brother, Let me cast out the mote out of thine eye* (vii. 2–4). Again: *If thy brother sin against thee, go and show him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother* (xviii. 15). Again: *Peter coming to Him said, Lord, how oft shall my brother sin against me, and I forgive him?* (xviii. 21.) Again: *So also will My heavenly Father do unto you, if ye from the heart forgive not every one his brother their trespasses* (xviii. 35). It is clear from these 7 teachings that all in the universe who are the neighbor are called brethren, and this because every one ought to love his neighbor as himself, thus from love or good. And as the Lord is good itself, and regards all from good, and is Himself the Neighbor in the highest sense, He also calls them brethren, as in John: *Jesus said to Mary, Go to My brethren* (xx. 17). And in Matthew: *The King answering shall say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me* (xxv. 40). Thus it is evident that Brother is a word of love.

2361. Verse 8. *Behold, now, I have two daughters, who*

have not known man; I will now bring them out unto you, and ye shall do unto them as is good in your eyes; only unto these Men ye shall do nothing; for therefore are they come under the shadow of my roof. "Behold, now, I have two daughters, who have not known man" signifies affections for good and truth; "I will now bring them out unto you" signifies blessedness therefrom; "and ye shall do unto them as is good in your eyes" signifies enjoyment as far as they should perceive [them to be] from good; "only unto these Men ye shall do nothing" signifies that they should not violate the Lord's Divine Human and Holy proceeding; "for therefore are they come under the shadow of my roof" signifies that they are in the good of charity: the shadow of the roof means in his obscure general [perception] of it.

2362. *Behold, I have two daughters who have not known man.* That this signifies affections for good and truth, is evident from the signification of daughters, as affections (see n. 489–491). Their not having known man signifies that falsity had not contaminated them; for man signifies rational truth, as also in the opposite sense falsity (n. 265, 749, 1007). There are two affections, namely, for good and for truth (see n. 1997). The former, or the affection for good, constitutes the celestial church, and is called in the Word the daughter of Zion, as also the virgin daughter of Zion; but the latter, or the affection for truth, constitutes the spiritual church, and is called in the Word the daughter
2 of Jerusalem, as in Isaiah: *The virgin daughter of Zion hath despised thee, hath mocked at thee; after thee hath the daughter of Jerusalem shaken her head* (xxxvii. 22; II. Kings xix. 21). In Jeremiah: *What shall I liken to thee, O daughter of Jerusalem; what shall I equal to thee, and comfort thee, O virgin daughter of Zion* (Lam. ii. 13). In Micah: *Thou, O tower of the flock, the hill of the daughter of Zion, even to thee shall it come, and the former dominion shall come, the kingdom of the daughter of Jerusalem* (iv.

8). In Zephaniah: *Shout, O daughter of Zion; make a loud noise, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem* (iii. 14). In Zechariah: *Rejoice greatly, O daughter of Zion; make a loud noise, O daughter of Jerusalem; behold, thy King shall come unto thee* (ix. 9; Matt. xxxi. 5; John xii. 15). That the celestial 3
church, or the Lord's celestial kingdom, is called the daughter of Zion from affection for good, or from love to the Lord Himself, may be seen further in Isaiah (x. 32; xvi. 1; lii. 2; lxii. 11; Jer. iv. 31; vi. 2, 23; Lam. i. 6; ii. 1, 4, 8, 10; Mic. iv. 10, 13; Zech. ii. 14; Ps. ix. 14). And that the spiritual church, or the Lord's spiritual kingdom, is called the daughter of Jerusalem from affection for truth, and so from charity toward the neighbor, in Jeremiah (Lam. ii. 15). Both of these churches and their characteristics have been treated of many times in Part First. The ce- 4
lestial church, because from love to the Lord it is in love toward the neighbor, is likened especially to an unmarried daughter or virgin, and indeed is also called a virgin, as in John: *These are they who were not defiled with women, for they are virgins; these are they that follow the Lamb whither soever He goeth . . . for they are without spot before the throne of God* (Apoc. xiv. 4, 5). That this might also be represented in the Jewish Church, it was enjoined upon the priests that they should not take widows, but virgins, for wives (Lev. xxi. 13–15; Ezek. xliv. 22). From the 5
things contained in this verse, it may be evident how pure the Word is in the internal sense, though it appear otherwise in the letter; for when these words are read — "Behold, now, I have two daughters who have not known man; I will bring them out, now, unto you, and ye shall do unto them as is good in your eyes, only ye shall do nothing untó these Men" — nothing but something impure comes to the ideas, especially with those who are in evil. And yet how chaste these things are in the internal sense, is manifest from the explanation, namely, that they signify

affections for good and truth, and the blessedness which they who do not violate the Lord's Divine and Holy, perceive from the enjoyment of them.

2363. *I will, now, bring them out unto you.* That this signifies blessedness therefrom, that is, from affections for good and truth, is evident from the sense of these words when they are predicated of the affections which are here meant by the daughters. As regards the thing itself, namely, that there is blessedness and happiness solely in affection for good and truth, all those are profoundly ignorant who are in evil and its enjoyment. The blessedness in affection for good and truth appears to them either as something of no account, or as something sad; to some as something painful, even deadly. It is so with the genii and spirits of hell, who think and believe that if they should lose the enjoyment of the love of self and the world, consequently of the evils therefrom, nothing of life could remain to them. And when it is shown them that life itself with its blessedness and happiness then begins, they feel a certain sadness from the loss of their enjoyment; and when they are brought among those who are in such life, pain and torture seizes upon them; and besides, they then begin to feel in themselves something cadaverous and dire and infernal; so that they call heaven, in which that blessedness and happiness is, their hell; and they flee away, to remove and hide themselves from the
2 face of the Lord as far as they can. Nevertheless, that all blessedness and happiness consist in affection for the good which is of love and charity, and for the truth which is of faith, as far as the latter leads to the former, may be evident from this, that heaven, that is, angelic life, consists in this blessedness, and that it affects from the inmosts, because it flows in through the inmosts from the Lord (see n. 540, 541, 545). Then also wisdom and intelligence enter and fill the inmost recesses of the mind, and kindle the good with heavenly flame, and the truth with heavenly

light; and this with a perception of blessedness and happiness, which can only be described as ineffable. They who are in this state perceive how worthless and how sad and how lamentable is the life of those who are in the evils of the love of self and the world. But that man may 3 know what sort of life in comparison is that of the love of self and the world — or what is the same, the life of pride, avarice, envy, hatred, revenge, unmercifulness, adultery — let him if he has any talent for it, conceive an impersonation of some one of these evils; or if he can, let him paint it to his own eyes according to the ideas which he can gain of them from experience, knowledge, and reason; he will then see, as far as he succeeds in his conception and painting, how horrible they are, and that they are diabolical forms, in which there is nothing human. Forms of the same kind all those become after death who find their life's enjoyment in such things; and the more enjoyment they find, the more horrible they are. But, on 4 the contrary, if a man conceives an impersonation of love and charity, or reproduces it in form, he will see, as far as he is successful in his conception or representation, that the form is angelic, full of what is blessed and beautiful, in which is what is heavenly and Divine. Can any one believe that these two forms can be together? or that the diabolical form can be put off and be made over into the form of charity? and this by a faith to which the life is contrary? For with every one after death his life remains; or what is the same, his affection. According to the affection is then all his thought, and consequently his faith; which thus manifests itself as it had been at heart.

2364. *And ye shall do unto them as is good in your eyes.* That this signifies enjoyment as far as [they should perceive them to be] from good, may be evident even from the meaning of the words, as also from the series, when those things are predicated of the affections signified by the daughters. That he applied himself prudently, is signified

by Lot's going out unto them to the door-way (n. 2356). The prudence is manifest in these words and the rest in this verse, namely, that they should enjoy the blessedness of affections for good and truth, as far as [they should perceive them to be] from good; which is signified by their doing unto them as was good in their eyes. To enjoy as far as [they should perceive them to be] from good, means as far as they should know it to be good, beyond which no one is required to go; for all are turned by the Lord to good of life through the good of their faith, thus Gentiles otherwise than Christians, the simple otherwise than the learned, children otherwise than adults. They who have imbued their life with evil are turned by abstaining from evil and intending good, and by doing this according to their apprehension. The intention or end that is then with them is regarded; and though their acts are not good in themselves, they still derive from the end something of good and thus of life, which makes their blessedness.

2365. *Only unto these Men ye shall do nothing.* That this signifies that they should not violate the Lord's Divine Human and Holy proceeding, is evident from the signification of the Men and the Angels, as above.

2366. *For therefore are they come under the shadow of my roof.* That this signifies that they are in the good of charity, is evident from the signification of a house, as good (n. 710, 2233, 2234), which is here called the shadow of the roof, for a reason to be presently explained.

2367. As to the shadow of the roof meaning in an obscure general [perception], the case is this: the perception of good and truth is only in obscurity with man, even a regenerate man, and still more so with him who is in external worship, who is here represented by Lot. Affections, like perceptions, when a man is in corporeal things, that is, while he is living in the body, are most general, and consequently most obscure, however the man may think that it is not so. There are myriads of myriads of partic-

ulars in every little affection of his, and even in every idea of his perception, which appear to him as one, as, by the Divine mercy of the Lord, will be shown hereafter, when affections and ideas are treated of. A man can, by reflection, sometimes search out and describe a few things out of those which are within; but innumerable things, even without limit, lie hid, which never come nor can come to his knowledge as long as he is living in the body, but become manifest after corporeal and worldly things are extinct — as may be sufficiently evident from this, that a 2 man who has been in the good of love and charity, when he passes into the other life, comes from an obscure life into a clearer one, as from a kind of night into day; and so far as he comes into the heaven of the Lord, he comes into one still clearer, even to the light in which the angels are, whose light of intelligence and wisdom is ineffable. The light in which man is in comparison is as if full of darkness. Hence it is here said that they came under the shadow of his roof; by which is signified that those signified by Lot are in their obscure general [perception]; that is, that they know but little concerning the Lord's Divine and Holy; but that they still acknowledge and have faith in Their existence, and that They are in the good of charity, that is, with those who are in that good.

2368. Verse 9. *And they said, Stand back. And they said, Shall one come to sojourn, and judging shall he judge? Now will we do worse to thee than to them. And they pressed upon the man, upon Lot, exceedingly; and drew near to break open the door.* "And they said" signifies a reply from anger; "Stand back" signifies the threats of their anger. And they said, "Shall one come to sojourn" signifies those who are of another doctrine and another life; "and judging shall he judge?" signifies, Shall they teach us? "Now will we do worse to thee than to them" signifies that they would reject the good of charity more than the Lord's Divine Human and Holy proceeding.

"And they pressed upon the man" signifies that they wished to offer violence to truth; "upon Lot exceedingly" signifies especially to the good of charity; "and drew near to break open the door" signifies that they came even to the attempt to destroy both.

2369. *And they said.* That this signifies a reply from anger, may be evident from what precedes and what follows, and thus without explanation.

2370. *Stand back.* That this signifies the threats of anger, namely, against the good of charity, is evident from the signification of Lot, as the good of charity, to whom and of whom these things are said — that they are the threats of anger, is manifest from the words themselves — and from what follows, as involving also that they would altogether reject it, if he should speak more respecting it and should persuade; which is meant by "stand back."

2371. *And they said, Shall one come to sojourn, and judging shall he judge?* That this signifies those who are in another doctrine and another life, is evident from the signification of sojourning, which is to be instructed and to live, thus doctrine and life (see n. 1463, 2025). The state of the church is here described, such as it is near the last times, when there is no longer any faith, because there is no charity, namely, that the good of charity, because it has altogether receded from the life, is also rejected from
2 doctrine. It is not here treated of those who falsify the good of charity, by explaining all things in their own favor, both for their own sake, that they may be the greatest, and for the sake of the good things of the world, that they may possess them all, and who arrogate to themselves the dispensation of rewards and so defile the good of charity by various arts and delusive means; but of those who wish to hear nothing of the goods of charity, or of good works, and only of faith separate from them; and this from reasoning that there is nothing but evil in man, and that the good which is from him is also evil in itself, in which there

is thus nothing of salvation; and that no one can merit heaven by any good, nor be saved by it, but only by the faith with which they acknowledge the Lord's merit. This is the doctrine which flourishes in the last times, when the church is beginning to expire, and is ardently taught and favorably received. But it is a falsity to conclude from 3
this that any one can have an evil life and a good faith; as also that because there is nothing but evil in man, good cannot be given him by the Lord — in which, because the Lord is, heaven is; and because heaven is, blessedness and happiness are — in fine that because no one can merit heaven by any good, heavenly good is not given by the Lord, in which merit is viewed as an enormity. In such good are all the angels, in such are all the regenerate, and in such are they who perceive enjoyment, yea, blessedness, in good itself, or in affection for it. Of this good, or of this charity, the Lord speaks thus in Matthew: *Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: I say unto you . . . Do good to them that hate you, and pray for them that harm you and persecute you; that ye may be sons of your Father Who is in the heavens. . . . For if ye love them that love you, what reward have ye? . . . And if ye salute your brethren only, what do ye more* [*than others*] *? do not even the publicans so?* (v. 43–48.) In like manner in Luke, with this in addition: *Do good, and lend, hoping for nothing again; then shall your reward be great, and ye shall be sons of the Highest* (vi. 27–36). Here the good which is from the 4
Lord is described, and that it is without any end of recompense; on which account they who are in it are called sons of the Father Who is in the heavens, and sons of the Highest; and because the Lord is in it, there is also reward, as in Luke: *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they call thee in turn, and a recompense be made thee. But when thou makest a feast,*

call the poor, the maimed, [*the lame,*] *and the blind; then shalt thou be blessed, for they have not wherewith to recompense thee; thou shalt be recompensed in the resurrection of the just** (xiv. 12–14). A dinner, a supper, or a feast, is the good of charity, in which is the conjunction of the Lord with man (n. 2341); wherefore by this is described, and made clearly manifest, that the recompense is in the good itself, because in this is the Lord; for it is said, "thou shall be recompensed in the resurrection of the
5 just." Those who strive to do good of themselves, because the Lord has so commanded, are they who at length receive this good; and who, being afterwards instructed, acknowledge with faith that all good is from the Lord (n. 1712, 1937, 1947); and they are then so averse to the merit of self, that when they only think of merit they grow sad, and perceive their blessedness and happiness to be so
6 far diminished. It is otherwise with those who do not do this, but lead a life of evil, teaching and professing that in faith separate there is salvation. These do not know that such a good is possible; and what is wonderful, these same persons in the other life, as has been given me to know from much experience, wish to merit heaven from whatever good deeds they recollect; because they then first come to know that in faith separate from charity there is no salvation. But they are then those of whom the Lord says in Matthew, *They will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? But then will I confess unto them, I knew you not; depart from Me, ye that work iniquity* (vii. 22, 23). With the same persons it also becomes apparent that they have given no attention at all to the things which the Lord Himself so often taught concerning the good of love and charity; but that these things were like passing clouds,

* *Mortuorum*, but elsewhere *justorum*, as in n. 6393.

or like things seen in the night — for example the things found in Matthew (iii. 8, 9; v. 7–48; vi. 1–20; vii. 16–20, 24–27; ix. 13; xii. 33; xiii. 8, 23; xviii. 21–23, and to the end; xix. 19; xxii. 34–39; xxiv. 12, 13; xxv. 34 to the end; Mark iv. 18–20; xi. 13, 14, 20; xii. 28–35; Luke iii. 8, 9; vi. 27–39, 43 to the end; vii. 47; viii. 8, 14, 15; x. 25–28; xii. 58, 59; xiii. 6–10; John iii. 19, 21; v. 42; xiii. 34, 35; xiv. 14, 15, 20, 21, 23; xv. 1–8, 9–19; xxi. 15–17). What has now been described, with the like, is what is signified by the men of Sodom — namely, those who are in evil (n. 2220, 2246, 2322) — saying to Lot, "Shall one come to sojourn, and judging shall he judge?" that is, Shall they who are in another doctrine and another life teach us?

2372. *And judging shall he judge?* That this signifies, Shall they teach us? is evident from the signification of judging, as being to teach. That justice is predicated of doing good, but judgment of instruction in truth, was shown above (n. 2235); hence to judge in the internal sense is to instruct or teach. To teach truth is the same as to teach what is good, because all truth looks to good.

2373. *Now will we do worse to thee than to them.* That this signifies that they would reject the good of charity more than the Divine Human and Holy proceeding of the Lord, may be evident from the signification of Lot, as the good of charity; for Lot represents those who are in the good of charity (n. 2324, 2351, 2371); and from the signification of the Men, or Angels, as the Lord as to the Divine Human and Holy proceeding (see above). Hence it is manifest that to do worse to thee than to them has this meaning. The reason that they who are in evil within the church reject charity more than they deny the Lord, is because they can thus favor their lusts by a kind of religion, and have external worship with no internal — that is, worship of the mouth and not of the heart — and the more they make this worship Divine and

holy, the more they are in dignity and in gain — besides many other causes which lie within, but still are manifest. When yet the fact is that he who rejects the one, that is, in doctrine and at the same time in life, rejects also the other — if he has not dared to do it with the mouth, he still does it in heart — which is also expressed in the sense of the letter by their drawing near to break open the door, by which is signified that they came even to the endeavor to destroy both. But what hinders the endeavor from bursting forth into act, is not hidden.

2374. *They pressed upon the man.* That this signifies that they wished to offer violence to truth, is evident from the signification of a man [*vir*], which is the intellectual and rational in man, and consequently truth (see n. 158, 1007). To offer violence to truth is to pervert the things of faith; which are perverted when they are separated from charity, and when it is denied that they lead to good of life.

2375. *Upon Lot exceedingly.* That this signifies that they wished to offer violence especially to the good of charity, is evident from the signification of Lot, as the good of charity (see above, n. 2324, 2351, 2371, 2373). From the very words — that they pressed upon the man, upon Lot exceedingly — it may be evident that one thing is signified by the man, and another by Lot exceedingly; otherwise one expression would have been enough.

2376. *And drew near to break open the door.* That this signifies that they came even to the attempt to destroy both, is evident from the signification of drawing near, as being to attempt, and from the signification of a door, as that which introduces to good and to the Lord, also as good itself and the Lord Himself (see n. 2356, 2357). How these things are, may be seen above (n. 2373).

2377. Verse 10. *And the Men put forth their hand, and brought Lot into the house to them, and shut the door.* "The Men put forth their hand" signifies the Lord's

powerful help; "and brought Lot into the house to them" signifies that the Lord protects those who are in the good of charity; "and shut the door" signifies that He also closes up all access to them.

2378. *The Men put forth their hand.* That this signifies the Lord's powerful help, is evident from the signification of the Men, as the Lord — as shown above — and from the signification of the hand, as power (see n. 878).

2379. *And brought Lot into the house to them.* That this signifies that the Lord protects those who are in the good of charity, is evident from the representation of Lot, as those who are in the good of charity — spoken of above — and from the signification of bringing into the house to them, as being to protect. To be brought into the house is to be brought into good; and they who are brought into good are brought into heaven, and they who are brought into heaven are brought to the Lord; hence they are protected from all infestation as to their souls. That the man who is in good is as to his soul in society with angels, and so while he lives in the body is yet in heaven — though he does not then know it, nor is able to perceive angelic joy because he is in corporeal things and in preparation — may be seen above (n. 1277).

2380. *And shut the door.* That this signifies that He also closes up all access to them, is evident from the signification of a door, as that which introduces (n. 2356, 2357, 2376), thus access. Hence it is that to shut a door is to preclude access. In the other life access is precluded by the good being separated from the evil, so that they cannot be infested by the spheres of the persuasions of falsity and of the lusts of evil; for the exhalation from hell cannot penetrate to heaven. In the life of the body access is precluded, so that the principles and persuasions of falsity may effect nothing with those who are in good. The angels with them, whenever any falsity of evil or evil of falsity is infused, whether in speech by an evil man, or

in thought by an evil spirit or devil, at once turn it aside, and bend it to some truth and good in which the persons are confirmed; and this without regard to any infestation as to the body, for they esteem this as nothing in com-
2 parison with the soul. Man while he is still in corporeal things, is in such general and obscure idea and perception (see n. 2367) that he scarce knows whether he is in the good of charity or not; and this also for the reason that he does not know what charity is and what the neighbor is. But who they are that are in the good of charity ought to be known. All those are in the good of charity who have conscience — that is, who are unwilling to depart in anything from what is just and right, good and true, and this for the very sake of what is just and right, good and true, for this is from conscience — and who therefrom think well of the neighbor and wish well to him, even though he be an enemy, and this without any recompense. These are they who are in the good of charity, whether they be without the church or within the church. If within the church, they adore the Lord, and willingly hear and do the things
3 that He taught. They on the contrary who are in evil, have no conscience. What is just and right they do not care for, except so far as they can gain therefrom the reputation of seeming to care for them. What good and truth are, in reference to spiritual life, they do not know, and even reject as having no life. Besides, they think ill of their neighbor and wish him harm, they even do him harm though he be a friend, if he does not favor them, and they find enjoyment in it; if they do any good, it is with a view to recompense. Such within the church deny the Lord in secret; and openly so far as honor, gain, reputation, or life
4 are not endangered. And yet it is to be known that some think they are not in good when they are, and some that they are in good when they are not. The reason that some think they are not in good when they are, is that when they reflect upon the good as being with them, it is then imme-

diately insinuated by the angels in whose society they are, that they are not in good, lest they should attribute the good to themselves, and the thought should be turned to their own merit, and so to setting themselves above others. If their thought were not thus guarded, they would fall into temptations. But the reason that some think they are in good when they are not, is that when they reflect upon it, it is immediately insinuated by the evil genii and spirits in whose companionship they are, that they are in good — for the evil believe enjoyment to be good — and it is suggested that whatever of good they have done to others for the sake of the love of self and the world, is good that is to be recompensed even in the other life; thus that they have merit above others, whom they despise in comparison with themselves, and indeed esteem them as of no worth. And, what is wonderful, if they should think otherwise, they would fall into temptations, in which they would yield.

2381. Verse 11. *And the men who were at the door-way of the house they smote with blindness, both small and great; and they wearied themselves to find the door-way.* "The men who were at the door-way of the house" signifies things rational and thence doctrinals, by which violence is offered to the good of charity; "they smote with blindness" signifies that they were filled full of falsities; "both small and great" signifies in particular and in general; "and they wearied themselves to find the door-way" signifies so that they could not see any truth which would lead to good.

2382. *And the men who were at the door-way of the house.* That this signifies things rational and thence doctrinals, by which violence is offered to the good of charity, is evident from the signification of men, as things rational (see n. 158, 1007); from the signification of a door-way, as introduction or access, leading either to truth or to good, and thus a doctrinal (see above, n. 2356); and from the signification of a house, as the good of charity (see

above in sundry places). Here, because those are treated of who drew near to break open the door, that is, who attempted to destroy both the good of charity and the Divine and the Holy of the Lord (n. 2376), evil rational things are meant, and thence false doctrinals, by which violence is offered to the good of charity.

2383. *They smote with blindness.* That this signifies that they were filled full of falsities, is evident from the signification of blindness. Blindness is predicated in the Word of those who are in falsity, as also of those who are in ignorance of truth. Both are called blind; but which are meant may be evident from the series of things, especially in the internal sense. That they who are in falsity are called blind, is evident from the following passages — in Isaiah: *His watchmen are blind, they all do not know, they are all dumb dogs, they cannot bark* (lvi. 10). Blind watchmen are those who from reasoning are in falsity. Again: *We look for light, and behold darkness; for brightness, but we walk in thick-darkness; we grope for the wall like the blind* (lix. 9, 10). In Jeremiah: *They have wandered as the blind in the streets; they have polluted themselves with blood; those which they cannot, they touch with their garments* (Lam. iv. 14); meaning that all truths were polluted; street standing for truths, in which they wan-
2 dered (n. 2336). In Zechariah: *In that day . . . I will smite every horse with astonishment, and his rider with madness . . . every horse of the peoples will I smite with blindness* (xii. 4). Horse here and elsewhere in the Word stands for the intellectual; hence it is said that the horse should be smitten with astonishment, and that the horse of the peoples should be smitten with blindness, that is, be
3 filled full of falsities. In John: *For judgment came I into the world, that they that see not may see, but that they that see may become blind. They of the Pharisees . . . heard these things, and said, Are we also blind? Jesus said unto them, If ye were blind, ye would not have sin; but now ye*

say, We see; therefore your sin remaineth (ix. 39–41). Here the blind in both senses are spoken of, namely, those who are in falsity, and those who are in ignorance of truth. With those who are within the church and know what the truth is, blindness is falsity; but with those who do not know what the truth is — as those who are without the church — blindness is ignorance of the truth, and these are blameless. Again: *He hath blinded their eyes, and* 4 *hardened their heart, that they may not see with their eyes, and understand with their heart . . . and I should heal them* (xii. 40; Isa. vi. 9–11); meaning that it would be better for them to be in falsities than to be in truths, because they are in a life of evil — since if they were instructed in truths, they would not only still falsify them, but also defile them with evils — for a similar reason as that the men of Sodom were smitten with blindness, that is, the doctrinals were filled full of falsities. Why this was done was shown above (n. 301–303, 593, 1008, 1010, 1059, 1327, 1328, 2426). Because blind signified false, therefore 5 in the representative Jewish Church it was forbidden to sacrifice anything that was blind (Lev. xxii. 22; Deut. xv. 21; Mal. i, 8). It was also forbidden that any one of the priests who was blind should draw near to offer upon the altar (Lev. xxi. 18, 21). That blindness is predicated of 6 ignorance of the truth, such as the Gentiles are in, is evident in Isaiah: *In that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of thick-darkness and out of darkness* (xxix. 18). The blind stand for those who are in ignorance of the truth, chiefly those who are without the church. Again: *Bring forth the blind people that have eyes*; and the deaf that have ears* (xliii. 8); where the church of the Gentiles is spoken of. Again: *I will lead the blind in a way that they know not; I will make darkness light before them* (xlii. 16). And again: *I* 7

* *Et oculi erunt;* but *cui oculi sunt* in n. 6989.

will give Thee for . . . a light of the people, to open the blind eyes, to bring out the bound from the dungeon, them that sit in darkness out of the prison-house (xlii. 6, 7); where the Lord's coming is treated of, that they who are in ignorance of the truth should then be instructed; for those who are in falsity do not thus suffer themselves to be instructed, because they are acquainted with the truth and have confirmed themselves against it, and turned the light into darkness, which is not dissipated. In Luke: *The master of the house . . . said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the lame, and the blind* (xiv. 21); where the Lord's kingdom is spoken of, and it is manifest that the poor, the maimed, the lame, and the blind are not signified, but those that are such in the spir-
8 itual sense. Again: *Jesus said, that they should tell John, that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached* (vii. 22). According to the sense of the letter, by the blind, the lame, the lepers, the deaf, the dead, the poor, only these are meant; because it was actually the case that the blind received sight, the deaf hearing, the lepers health, the dead life; but still in the internal sense
9 the same are meant as in Isaiah: *Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped, and the lame shall leap as the hart, and the tongue of the dumb shall sing* (xxxv. 5, 6); where the Lord's coming is treated of, and the new church at that time, which is called that of the Gentiles; of whom it is declared that they were blind, deaf, lame, and dumb; so called as to doctrine and life. For it is to be known that all the miracles which were done by the Lord always involved, and thence signified, such things as are meant in the internal sense by the healing of the blind, the lame, the lepers, the deaf, the dead, and the poor. For this reason the Lord's miracles were Divine, as also were those which were done in Egypt and

in the wilderness, and the others related in the Word: which is an arcanum.

2384. *Both small and great.* That this signifies in particular and in general, is evident from the signification of the words in the internal sense when they are predicated of rational things and doctrinals therefrom, which are signified by the men who were at the door of the house; for particulars and generals are to each other as small and great, particulars being as small things, and the generals of particulars as large things. What particulars are with respect to generals, and how related, may be seen above (n. 920, 1040, 1316).

2385. *And they wearied themselves to find the door-way.* That this signifies so that they could not see any truth which would lead to good, is evident from the signification of a door-way, as introduction and access, and as truth itself, because this introduces to good (see above, n. 2356). But by the door-way here are signified the knowledges which introduce to truth; for the door-way (as said above, n. 2356) was before the house; since it is said that Lot went out to the door-way, and shut the door behind him (verse 6): hence to weary themselves to find the door-way is not to see any truth which would lead to good. Such do those 2 become, especially in the last times, who hatch doctrinals from reasoning, and believe nothing unless they first apprehend it. The life of evil then flows in continually into their rational, and a kind of fallacious light pours in from the fire of the affections of evil, and makes them see falsities as truths; as do those who see phantoms in the light of night. The same things are afterwards confirmed by many things, and are made doctrinals — such as the doctrinals of those who say that the life, which is of affection, does not do anything, but only faith, which is of thought. That every principle, of whatever sort, if it were even 3 falsity itself, being once taken up, can be confirmed by innumerable things, and be presented in the outward form

as if it were the truth itself, may be known to every one. Hence are heresies; from which, once confirmed, one never recedes. But from a false principle nothing but falsities flow; and if truths be mingled with them, still, when they are used to confirm the false principle, they become falsified truths, because contaminated by the essence of the
4 principle. It is altogether otherwise if the truth itself is received as a principle and this is confirmed, as, for example, that love to the Lord and charity toward the neighbor are the things on which hangs all the Law, and of which all the Prophets speak, and that they are thus the essentials of all doctrine and worship. Should this be the case, the mind would then be illuminated by innumerable things in the Word, which otherwise lie hidden in the obscurity of a false principle. Even heresies would then be dissipated, and from many the church would become one, however the doctrinals flowing from it, or leading to it, as well as the
5 rituals, might differ. Such was the Ancient Church, which was extended through many kingdoms, namely, through Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Libya, Egypt, Philisthea as far as Tyre and Sidon, and through the land of Canaan on both sides of the Jordan. With them doctrinals and rituals differed, but still the church was one, because charity was to them the essential. And then there was the kingdom of heaven on earth as in the heavens, for such is heaven (see n. 684, 690). If men were so now, all would be governed by the Lord as one man; for they would be as the members and organs of one body, which, though not of similar form nor of similar function, still refer themselves to one heart; on which depend all and each in their several forms, everywhere varied. Every one would then say, in whatever doctrine and in whatever outward worship he might be, This is my brother, I see that he worships the Lord and that he is good.

2386. Verse 12. *And the Men said unto Lot, Hast thou yet any one here? son-in-law, and thy sons, and thy daugh-*

ters, and whomsoever thou hast in the city, bring them out of the place. "And the Men said unto Lot" signifies that the Lord warns those who are in the good of charity; "Hast thou yet any one here? son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of the place" signifies that all who are in the good of charity, and all things belonging thereto, would be saved, and those too who were in the truth of faith, if they would recede from evil; sons-in-law are truths associated with affections for good; here, that were to be associated; sons are truths; daughters, affections for good and truth; whomsoever thou hast in the city, means whatever derives anything from truth; the place is the state of evil.

2387. *And the Men said unto Lot.* That this signifies that the Lord warns those who are in the good of charity, is evident from the signification of the Men, as the Lord (see n. 2378); from the signification of saying, as being to warn; and from the representation of Lot, as those who are in the good of charity (see n. 2324, 2351, 2371). Hence the Men's saying to Lot, signifies that the Lord warns them that are in the good of charity.

2388. *Hast thou yet any one here? son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of the place.* That this signifies that all who are in the good of charity, and all things belonging thereto, would be saved, and those too who were in the truth of faith, if they would recede from evil, is evident from the signification of sons-in-law, sons, daughters, city, and place, explained in what follows. As to their being 2 saved who are in the truth of faith, if they recede from evil, the case is this. The truths of faith are the very receiving vessels of good (n. 1900, 2063, 2261, 2269); and they receive good as far as man recedes from evil; for good continually flows in from the Lord, but it is evil of life which hinders its being received in the truths which are with man in his memory or knowledge. Hence, as far as

man recedes from evil, so far good enters and applies itself to his truths; and then the truth of faith with him becomes the good of faith. A man may indeed know truth, may also confess it under the incitement of some worldly cause, may even be persuaded that it is true; and yet this truth does not live, so long as he is in a life of evil. For such a man is like a tree, on which there are leaves, but no fruit; and his truth is like light in which there is no heat, such as there is in the time of winter when nothing grows. But when there is heat in it, the light then becomes such as there is in the time of spring, when all things grow. In the Word truth is compared to light and is called light, but heat is compared to love, and is also called spiritual heat. In the other life also truth manifests itself by light, and good by heat; but truth without good by cold light, and truth with good by light similar to that of spring. From this it is manifest what the truth of faith is without the good of charity. Hence it is that the sons-in-law and the sons, by whom such truths are signified, were not saved;
3 but only Lot with his daughters. As it is here said that those too who are in the truth of faith are saved, if they recede from evil, it is to be known that these are they who profess faith and think nothing about charity; for the reason that they have been so instructed, and do not know what charity is — thinking that it is only to give to others what is one's own, and to have pity on every one — and do not even know what the neighbor is, on whom charity is to be bestowed — thinking that it is all in general, almost without distinction — and yet are living in the life of charity toward the neighbor, because in the life of good. It does these no harm to profess faith with others, for in their faith there is charity, since this means all good of life in general and in particular. What, therefore, charity is, and what the neighbor is, will by the Divine mercy of the Lord be told in what follows.

2389. That the sons-in-law are truths associated with

affections for good and truth, in this case that were to be associated, is evident from the signification of sons-in-law. A man in the Word signifies truth, and a wife good (n. 265, 749, 915, 1007), for the reason that there is the likeness of marriage between truth and good (n. 1432, 1904, 2173). Hence sons-in-law signify the knowledges of truth, with which affections for good — which are the daughters — are associated, but here were to be associated; for it is said afterwards, in verse 14, that Lot went out and spoke to his sons-in-law that were marrying, that is, were about to marry his daughters.

2390. That the sons are truths, or what is the same, are they who are in truths, is evident from the signification of sons, as truths (see n. 489, 491, 533, 1147).

2391. That the daughters are affections for good and truth, or what is the same, are those who are in these affections, is evident from the signification of daughters, as these affections (see n. 2362).

2392. That whomsoever thou hast in the city, means whatever derives anything from truth, is evident from the signification of a city, as a doctrinal, thus truth in its complex (see n. 402, 2268).

2393. That the place is a state of evil, is evident from the signification of place, as state (see above, n. 1273–1275, 1377); here a state of evil, because it was Sodom, by which evil in general is signified (n. 2220, 2246, 2322).

2394. Verse 13. *For we will destroy this place, because their cry is become great before Jehovah, and Jehovah hath sent us to destroy it.* "For we will destroy this place" signifies that the state of evil in which they were would condemn them; "because their cry is become great before Jehovah" signifies because the falsity from evil is so great; "and Jehovah hath sent us to destroy it" signifies that they cannot but perish.

2395. *For we will destroy this place.* That this signifies that the state of evil in which they were would condemn

them, is evident from the meaning of destroying when predicated of the Lord, as in the internal significance to perish by evil, that is, to be condemned; also from the signification of this place, as a state of evil (n. 2393). It is said many times in the Word, that Jehovah destroys; but in the internal sense it is meant that man destroys himself; for Jehovah, or the Lord, destroys no one. But because it appears as if it were from Jehovah or the Lord, since He sees things one and all, and governs one and all, it is so said in many places in the Word, to the end that men may thereby be kept in a most general idea of all things being under the eyes of the Lord, and all things under His auspices; for if they are kept in this idea at first, they can afterwards be easily instructed. For the explanations of the Word as to the internal sense are nothing but the par-
2 ticulars which elucidate the general idea. Another reason why it is so said, is, that they who are in no love are kept in fear, and so stand in awe of the Lord, and flee to Him for the sake of deliverance. From this it is plain that it does no harm to believe the sense of the letter, though the internal sense teaches something else, provided that it is done from a simple heart. But these things will be treated of more fully in what follows, at verse 24 (n. 2447), where it is said that Jehovah caused it to rain brimstone and fire upon Sodom and Gomorrah. The angels, because they are in the internal sense, are so far from thinking that Jehovah destroys any one, that they cannot endure even the idea of such a thing; and on this account, when these things and the like are read in the Word by man, the sense of the letter is cast away to the back as it were, and passes at length into this, that evil itself is what destroys man, and that the Lord destroys no one; as may be evident from the example given above (n. 1875).

2396. *Because their cry is become great before Jehovah.* That this signifies because the falsity from evil is so great, may be evident from the signification of a cry (n. 2240),

as predicated of falsity; and here of falsity from evil (n. 2351).

2397. *And Jehovah hath sent us to destroy it.* That this signifies that they cannot but perish, stands on similar ground with the things that were said above (n. 2395). That We, or the Men, or the Angels are the Lord's Divine Human and Holy proceeding, has been shown above — by which the good were saved, and the evil perished; and yet the latter by the law that evil itself destroyed them. And because they perished in this way, and this through the Lord's coming into the world, it is said according to the appearance, that They were sent to destroy them. It 2 is sometimes said of the Lord in the Word, that He was sent by the Father, as it is said here, Jehovah hath sent us; but by being sent is everywhere signified in the internal sense to go forth, as in John: *They have received, and have known of a truth that I came forth from Thee, and they have believed that Thou didst send Me* (xvii. 8). So in other places, as in the same: *God sent not His Son into the world to judge the world, but that the world may be saved through Him* (iii. 17). Again: *He that honoreth not the Son, honoreth not the Father Who hath sent Him* (v. 23). Besides many other passages (as Matt. x. 40; xv. 24: John iii. 34; iv. 34; v. 30, 36–38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; x. 36; xi. 41, 42; xii. 44, 45, 49; xiii. 20; xiv. 24; xvii. 18; xx. 21: Luke iv. 43; ix. 48; x. 16: Mark ix. 37: Isa. lxi. 1). In the same way it is said of the Holy Spirit, that it 3 was sent, that is, that it goes forth from the Lord's Divine, as in John: Jesus said, *When the Comforter shall come, whom I will send unto you from the Father, the Spirit of Truth which goeth forth from the Father, He shall testify of Me* (xv. 26). Again: *If I go away, I will send the Comforter unto you* (xvi. 5, 7). Hence the Prophets were said to be sent, because the words which they spoke came forth from the Holy of the Lord's Spirit. And because all

the Divine Truth comes forth from the Divine Good, the expression "to be sent" is properly predicated of the Divine Truth. But what "to go forth" means, is also plain, namely, that he who goes forth, or that which goes forth, is of him from whom it goes forth.

2398. Verse 14. *And Lot went out and spake to his sons-in-law, that were to marry his daughters, and said, Up, get you out of this place, for Jehovah will destroy the city. And he was, in the eyes of his sons-in-law, as one that jested.* "Lot went out" signifies those who are in the good of charity, also the good itself of charity; "and spake to his sons-in-law that were to marry his daughters" signifies that it was with those who were in truths, to which affections for good could be adjoined; "and said, Up, get you out of this place" signifies that they should not remain in the state of evil; "for Jehovah will destroy the city" signifies that they could not but perish. "And he was in the eyes of his sons-in-law as one that jested" signifies derision.

2399. *And Lot went out.* That this signifies those who are in the good of charity, as also the good itself of charity, has been several times shown before. He who represents those who are in good, also signifies that good itself in which they are.

2400. *And spake to his sons-in-law, that were to marry his daughters.* That this signifies that it was with those who were in truths, to which affections for good could be conjoined, is evident from the signification of sons-in-law, as knowledges of truth, and consequently truths (of which see above, n. 2389); and from the signification of daughters, as affections for good (see also above, n. 2362); and because it is said that he "spake to his sons-in-law, that were to marry his daughters," it is signified that it was with those who were in truths to which affections of good could be conjoined. Because they could be conjoined, it is said his sons-in-law; but because they were not conjoined, it is

said, that were to marry his daughters. The third kind of 2
men who are within the church are here treated of, namely, those who know truths, but still live in evil. For the men within the church are of three kinds: first, those who live in the good of charity; these are represented by Lot; second, those who are altogether in falsity and evil, and reject both truth and good; these are they who are represented by the men of Sodom: third, those who know truths indeed, but still are in evil; these are signified here by the sons-in-law. They are especially those who teach; but the truth which they teach has not sent down its root deeper than knowledge in the memory is wont to do, for it is learned and vaunted only for the sake of honor and gain. And because with such persons the ground in which the truth is, is thus the love of self and the love of the world, they have no belief in the truth, except a kind of persuasive one arising therefrom, the quality of which will be told elsewhere, by the Divine mercy of the Lord. They are described here by the sons-in-law — that they believed nothing of the overthrow of Sodom, but laughed at it. Such also is the faith of their heart.

2401. *And said, Up, get you out of this place.* That this signifies that they should not remain in a state of evil, is evident from the signification of rising up, and of getting out, and also of the place. To rise up is often read in the Word, with little thought what it signifies further, because it is a familiar expression. But in the internal sense it involves elevation, as here, from evil to good; for the mind is elevated when it recedes from evil (n. 2388). To get out is to recede, or not to remain. And the place is a state of evil (n. 2393). Thus the signification is plain. The quality of those are who are in the knowledges of truth, but at the same time in a life of evil, has been several times told before, namely, that as long as they are in a life of evil they believe nothing; for, to will evil and from will to do evil, and at the same time to acknowledge

truth in faith, is not possible. Hence also it is manifest that a man cannot be saved by thinking and speaking truth, nor even good, when he wills nothing else, and from will does nothing else than evil. It is the very will of man which lives after death; not so his thought, other than
3 what flows from his will. Since then he is such as his will is, it may be evident what he can think of the truths of faith which he has imbibed, and even taught, seeing that they condemned him. So far is he from then thinking from them, that he is averse to them, indeed, as far as he is permitted, like the devil's crew, he blasphemes them. They who are not instructed concerning the life after death, may suppose that it will then be easy for them to receive faith, when they see that the Lord governs the universe, and when they hear that heaven is to love Him and the neighbor. But as far as hell is from heaven, so far are the evil from being able to receive faith, that is, to believe from will; for they are wholly in evil, and in falsity therefrom. From their very approach alone, or their presence, it is known and perceived that they are against the Lord and against the neighbor; thus against good, and therefore against truth. There is a horrible sphere that exhales from the life of their will and of their thought therefrom
4 (n. 1048, 1053, 1316, 1504). If it could be brought about that they should believe and become good, from instruction alone, in the other life, not one would be in hell; for the Lord wishes to raise all, how many soever they are, to Himself into heaven. For His mercy is infinite because it is the Divine mercy itself, and indeed toward the whole human race, thus toward the evil as well as the good.

2402. *For Jehovah will destroy the city.* That this signifies that they could not but perish, is evident from the explanation of nearly the same words above (n. 2395, 2397).

2403. *And he was in the eyes of his sons-in-law as one that jested.* That this signifies derision, is evident from

the signification of jesting, as being to utter as it were a joke, a fable, or trifles, thus such things as they would laugh at. In their eyes signifies what was before their rational understanding, as is evident from the signification of the eyes (n. 212). Hence it is manifest what they are who are in the truth of faith and not at the same time in good of life.

2404. Verse 15. *And when the dawn arose, then the Angels pressed Lot to hasten, saying, Arise, take thy wife, and thy two daughters that are found, lest thou be consumed in the iniquity of the city.* "When the dawn arose" signifies when the Lord's kingdom is approaching; "then the Angels pressed Lot to hasten" signifies that the Lord withheld them from evil and kept them in good; "saying, Arise, take thy wife, and thy two daughters that are found" signifies the truth of faith and the affections for truth and good; found, means that they are separated from evil; "lest thou be consumed in the iniquity of the city" signifies lest they should perish in the evils of falsity.

2405. *When the dawn arose.* That this signifies when the Lord's kingdom is approaching, is evident from the signification of the dawn or morning in the Word. As the successive states of the church are treated of in this chapter, that which is done in the evening is first treated of, next that in the night, and now follows what is done in the morning twilight, and presently what after the sun is gone forth. The twilight is here expressed by "when the dawn arose," and it means the time when the upright are being separated from the evil; which separation is treated of in this verse and as far as verse 22, by Lot with his wife and daughters being led out and saved. That separation precedes judgment, is evident from the Lord's words in Matthew: *Before Him shall be gathered all nations, and He shall separate them one from another, as the shepherd separateth the sheep from the goats* (xxv. 32). This time 2 or state is called the dawn in the Word, because the Lord

then comes; or what is the same, His kingdom then approaches. The case is similar with the good; for with them at such time a semblance of the morning twilight or dawn shines forth. Hence the Lord's coming is compared in the Word to the morning, and is also called the morning. It is compared to it in Hosea: *After two days will Jehovah revive us, on the third day He will raise us up, and we shall live before Him; and we shall know, and we shall follow on to know Jehovah; His going forth is as the dawn* (vi. 2, 3). Two days stands for the time and state which precedes; the third day for the judgment, or the Lord's coming, thus for the approach of His kingdom (n. 720, 901); 3 which coming or approach is compared to the dawn. In Samuel: *The God of Israel . . . is as the light of the morning, the sun riseth, a morning without clouds; from the brightness, from the rain, there is a shooting up from the earth* (2 Sam. xxiii. 4). The God of Israel means the Lord; for no other God of Israel was meant in that church, and He was represented in each and every thing of it. In Joel: *The day of Jehovah cometh, for it is nigh at hand; a day of darkness and of thick-darkness, a day of cloud and obscurity, as the dawn spread upon the mountains* (ii. 1, 2). Here also the Lord's coming and His kingdom are treated of; a day of darkness and thick-darkness, because the good are then being separated from the evil, as here Lot from the men of Sodom; and after the good are sep- 4 arated, the evil perish. That the Lord's coming or the approach of His kingdom is not compared to the morning, but is called the morning, may be seen in Daniel: *A holy one said, . . . How long shall be the vision, the continual sacrifice, and the transgression that maketh desolate? . . . He said unto me, Until evening and morning, two thousand three hundred, then shall the sanctuary be justified. . . . The vision of the evening and the morning which hath been told is truth* (viii. 13, 14, 26). Morning here stands manifestly for the Lord's coming. In David: *Thy people are*

*willing offerings in the day of thy power, in ornaments of holiness, from the womb of the dawn thou hast the dew of thy young men** (Ps. cx. 3). Here the Lord is treated of in the whole Psalm, and His victories in temptations, which are the day of His power and the ornaments of His holiness: from the womb of the dawn means Himself, thus the Divine love from which He fought. In Zephaniah: 5
Jehovah in the midst of her is just; He will not do iniquity; in the morning, in the morning will He give judgment for light (iii. 5). The morning stands for the time and state of the judgment, which is the same with the Lord's coming; and this is the same with the approach of His kingdom. Because the morning signified these 6
things, in order that the same might be represented, it was commanded that Aaron and his sons should *light up the lamp, and should order it from evening until morning before Jehovah* (Exod. xxvii. 21). The evening here means the twilight before the morning (n. 2323). In like manner it was commanded that the fire upon the altar should be kindled every morning (Lev. vi. 5): also that nothing of the paschal lamb and of the sanctified things of the sacrifices should be left till the morning (Exod. xii. 10; xxiii. 18; xxxiv. 25: Lev. xxii. 29, 30: Num. ix. 12); by which was signified that when the Lord came, sacrifices should cease. In a general sense it is called morning as well when 7
the dawn appears as when the sun rises, and then morning is taken for the judgment both concerning the good and upon the evil, as in this chapter: *The sun was gone forth upon the earth, and Lot came unto Zoar; and Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire* (verses 23, 24). So for the judgment upon the evil, in David: *In the mornings will I destroy all the wicked of the land, to cut off from the city of Jehovah all the workers of iniquity* (Ps. ci. 8). And in Jeremiah:

* *Nativitatis;* but *juventutis* elsewhere, as T. C. R. 764.

Let that man be as the cities which Jehovah overthrew, and repented not; and let him hear a cry in the morning
8 (xx. 16). As the morning in the proper sense signifies the Lord, His coming, and thus the approach of His kingdom, it may be evident what it signifies besides, namely, the rising of a new church; for this is the Lord's kingdom on the earth, and this as well in the general as in the particular, and even in the least particular; in the general, when any church on the globe is being raised anew; in particular, when a man is being regenerated, and becoming new — for then the Lord's kingdom is rising in him, and he is becoming a church; in the least particular, as often as the good of love and faith is operating in him; for in this is the Lord's coming. Hence the Lord's resurrection on the third day in the morning (Mark xvi. 2, 9; Luke xxiv. 1; John xx. 1) involves all these things, even in the particular and the least particular, as to His rising again in the minds of the regenerate every day, and even every moment.

2406. *Then the Angels pressed Lot to hasten.* That this signifies that the Lord withheld them from evil and kept them in good, is evident from the signification of pressing and hastening, as being to urge; and that by these is signified to be withheld from evil, is evident as well from the internal sense of those words as from what follows. The internal sense is, that when the church begins to fall off from the good of charity, its people are then withheld from evil more strongly by the Lord than when it is in the good of charity. The same is manifest from what follows, namely, that though the Angels pressed Lot to go out of the city, he still lingered; and that they laid hold of the hands of himself, his wife, and his daughters, and led them forth, and set them without the city; by which is signified and described what man is in that state. For it is the second state of this church that is here treated of. The first state is described in the first three verses of this chapter; which state is such that they are in the good of charity and ac-

knowledge the Lord, and are confirmed in good by Him. The second state is described here, which is such that with the men of the church themselves evils begin to act against goods, and that they are then powerfully withheld from evils and kept in goods, by the Lord; which state is treated of in this verse, and in the 15th, 16th, and 17th, that follow. As regards this matter, few, if any, know that all 2 men, however many, are withheld from evils by the Lord, and this by a mightier force than man can ever believe. For the endeavor of every man is continually toward evil, and this as well from what is hereditary, into which he is born, as from what is actual, which he has procured to himself; and this to such a degree that if he were not withheld by the Lord, he would rush headlong every moment toward the lowest hell. But the mercy of the Lord is so great that at every moment, even the least, the man is lifted and is held back, that he may not rush thither. This is also the case with the good, but with a difference according to their life of charity and faith. Thus the Lord combats continually with man, and for man with hell, although it does not so appear to the man. That it is so, has been given to know by much experience; which, by the Lord's Divine mercy will be related elsewhere (see also n. 929, 1581).

2407. *Saying, Arise, take thy wife and thy two daughters that are found.* That this signifies the truth of faith and affections for truth and good, and that "found" means separated [from evil], is evident from the signification of arising, as being to be elevated from evil (n. 2401); also from the signification of wife here, as the truth of faith — respecting which see under verse 26, where it is said of Lot's wife that she was turned into a statue of salt — and also from the signification of the two daughters, as affections for truth and good (see n. 2362). That "found" means separated from evil, may also be evident, because they were set free. By these few things is this second state

of the church here described, namely, that they do not from good suffer themselves to be led to truth, as before, but through truth to good; and yet they are in an obscure affection for good; for as far as truth leads, good is obscure, and as far as good leads, truth lies open in its own light.

2408. *Lest thou be consumed in the iniquity of the city.* That this signifies lest they should perish in the evils of falsity, is evident from the signification of iniquity, as evil; and from the signification of city, as a doctrinal, though false (see n. 402). What the evil of falsity is, may be evident from what was said in Part First (n. 1212, 1679).

2409. Verse 16. *And he lingered; and the Men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the clemency of Jehovah unto him, and they led him forth, and set him without the city.* "And he lingered" signifies a repugnance from the nature of evil; "and the Men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters" signifies that the Lord powerfully withheld them from evils, and so strengthened the goods and truths signified by Lot, his wife, and his daughters; "in the clemency of Jehovah unto him" signifies from grace and mercy; "and they led him forth and set him without the city" signifies his state then.

2410. *And he lingered.* That this signifies repugnance arising from the nature of evil, is evident from what was said above (n. 2406); for the evil which is in man reacts continually against the good which is from the Lord. Evil from what is hereditary and from what is actual adheres to man in each of his thoughts, yea, in the least of his thoughts. This draws him downwards; but the Lord, by the good which He instils, withholds him, and lifts him up. Man is thus held suspended between evil and good; on which account, if even for the least moment he were not withheld from evils, he would of himself rush down-

wards; and this more in the state in which the man of the church is whom Lot now represents, than in the former state. This state is, that he is beginning to think and to act not so much from good as from truth; thus at a certain distance from good.

2411. *And the Men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters.* That this signifies that the Lord powerfully withheld them from evils, and thus strengthened the goods and truths signified by Lot, his wife, and his daughters, is evident from the signification of the Men, that They were the Lord — as explained above — and from the signification of the hand, as power (see n. 878); also from the signification of Lot, as the good of charity (see n. 2324, 2351, 2371, 2399); from the signification of wife, as the truth of faith — which is treated of in the 26th verse; from the signification of daughters, as affections for good and truth (see n. 489–491, 2362); and finally from what was said above (n. 2388), namely, that good and truth so far flow in from the Lord, as man is withheld from evil; consequently, that the goods and truths signified by Lot, his wife, and his two daughters, are so far strengthened. This may also be 2 known by every one, if he reflects, from his own experience; for, as far as he is removed from corporeal and worldly things, he is so far in a spiritual idea, that is, is elevated toward heaven; as is the case when he is in any holy worship, when in any temptation, also when in misfortune or in sickness. That corporeal and worldly things, that is, the loves of them, are then removed, is known. The reason is what has been stated, that what is heavenly and spiritual from the Lord continually flows in; but evil and thence falsity, and falsity and thence evil, which flow in from corporeal and worldly things, are what hinder its being received.

2412. *In the clemency of Jehovah unto him.* That this signifies from grace and mercy, is evident from the signifi-

cation of the clemency of Jehovah, which can be nothing else but grace and mercy. That man's being withheld from evil and kept in good by the Lord is from pure mercy, may be seen above (n. 1049). That both grace and mercy are mentioned, is from the cause before spoken of (n. 598, 981), namely, that they who are in truth and thence in good implore the Lord's grace only, but they who are in good and thence in truth implore His mercy; and this comes from the difference in their state of humiliation and adoration therefrom.

2413. *And they led him forth and set him without the city.* That this signifies his * state at the time, is evident from the signification of leading forth, as being to withhold; and from the signification of setting without the city, as being from falsity. The state therefore then was, that by being withheld from evils, goods and truths from the Lord were strengthened.

2414. Verse 17. *And it came to pass when they had led them forth abroad, that He said, Escape for thy life; look not behind thee, and stop not in all the Plain; escape to the mountain, lest thou be consumed.* "And it came to pass when they had led them forth abroad" signifies the state when they were withheld from falsity and evil; "that He said, Escape for thy life" signifies that he should take care for his eternal life; "look not behind thee" signifies that he should not look to doctrinals; "and stop not in all the Plain" signifies that he should not tarry in any of them: "escape to the mountain" signifies to the good of love and charity; "lest thou be consumed" signifies that if he should do otherwise, he would perish.

2415. *And it came to pass when they had led them forth abroad.* That this signifies the state when they were with-

* In this and following numbers we have "he" and "his," in the explanation, grammatically referring to Lot, when in fact those are meant who are signified by him, as occasionally explained.

held from falsity and evil, is evident from what was said just above (n. 2413; as also n. 2388, 2411).

2416. *That He said, Escape for thy life.* That this signifies that he should take care for his eternal life, is evident without explanation. But how he should take care for his life, now follows.

2417. *Look not behind thee.* That this signifies that he should not look to doctrinals, is evident from the signification of looking back behind him, when the city was behind him, and the mountain was before him. For by city, doctrinals are signified (n. 402, 2268, 2392); but by mountain, love and charity (n. 795, 1430). That this is the signification will be manifest in the explanation at verse 26, where it is said that his wife looked back behind him, and became a pillar of salt. Every one may know that in this expression, namely, looking back behind him, there is a certain Divine arcanum, and that it lies hid too deep to be seen. For in looking back behind him there is seen no crime, and yet it appears to have been of so great moment that it is said he should escape for his life, that is, should take care for his eternal life by not looking back behind him. But what it is to look to doctrinals, will be seen in what follows; here it is only to be told what doctrinals are. Doctrinals are twofold, the one of love and charity, the 2
other of faith. Every church of the Lord in its beginning, while it is still a maiden and a virgin, has no other doctrinal, and loves no other, than that of charity; for this is of the life. But the church gradually turns itself away from this doctrinal, until it begins to esteem it lightly, and at length to reject it; and then it acknowledges no other doctrinal than what is called the doctrinal of faith; and when it separates faith from charity, the doctrinal conspires with the life of evil. Such was the Primitive Church, or 3
that of the Gentiles, after the Lord's coming. In its beginning it had no other doctrinal than that of love and charity, for this the Lord Himself taught (see n. 2371 at

the end). But after His time, gradually, as love and charity began to grow cold, the doctrinal of faith arose, and with it dissensions and heresies, which increased as they
4 came to lean on this doctrinal. In like manner the Ancient Church — which was after the flood, and was extended through so many kingdoms (n. 2385) — in its beginning knew no other doctrinal than that of charity, because this looked to and affected the life, and so they had regard for their eternal welfare. But still, after some time, the doctrinal of faith likewise began to be cherished with some, and at length to be separated from charity; but these they called Ham, because they were in the life of evil (see
5 n. 1062, 1063, 1076). The Most Ancient Church, which was before the flood, and was beyond all others called Man, was in the very perception of love to the Lord and of charity toward the neighbor; thus it had the doctrinal of love and charity inscribed on itself. But there were then also those who cultivated faith, and when they separated it from charity they were called Cain; for by Cain such faith is signified, and by Abel, whom he killed, charity (see the
6 explanation of chapter iv.). Hence it may be evident that there is a twofold doctrinal, the one of charity, the other of faith; although in themselves the two are one; for the doctrinal of charity involves all the things of faith. But when the doctrinal comes to be from those things alone which are of faith, it is then called twofold, because faith is separated from charity. That they are separated at this day, may be evident from this, that it is altogether unknown what charity is, and what the neighbor is. They who are only in the doctrinal of faith do not know anything else to be charity toward the neighbor but giving of their own to others, and having pity on every one, since they call every one neighbor without distinction; when yet charity is all the good that there is in a man, in his affection and in his zeal and thence in his life; and the neighbor is all the good in others by which one is affected, con-

sequently those who are in good; and this with every difference. As for example: he is in charity and mercy who 7
exercises justice and judgment, by punishing the evil and rewarding the good. There is charity in punishing the evil man; for thus one is moved with zeal for amending him, and at the same time for protecting the good, lest evil should come to them from him. In this way one seeks good and wishes well to him who is in evil, or his enemy; and so he seeks good and wishes well to others, and to the common weal itself; and this from charity toward the neighbor. It is similar with all other goods of life; for good of life in no wise exists, unless it be from charity toward the neighbor, since it looks to this, and involves it. Because there is, as was said, so great obscurity as to what 8
charity is and what the neighbor is, it is clear that the doctrinal of charity — since the doctrinal of faith has taken the first place — is among the things that are lost; when yet it was this alone that was cherished in the Ancient Church; and to such a degree that they reduced into classes all the goods which were of charity toward the neighbor, that is, all those who were in good; and this with many distinctions, to which they also gave names, calling them the poor, the miserable, the oppressed, the sick, the naked, the hungry, the thirsty, captives or those in prison, strangers, orphans, and widows; some also the lame, the blind, the deaf, the dumb, the maimed; besides many others. The Lord spoke according to this doctrinal in the Word of the Old Testament, on which account such terms so often occur there; and He Himself spoke again according to the same doctrinal (as in Matt. xxv. 35, 36, 38, 39, 40, 42–45; Luke xiv. 13, 21; and in many other places). Hence it is, that those names have another signification in the internal sense. That the doctrinal of charity may, therefore, be restored, it will by the Divine mercy of the Lord be told in the following pages who these are, and what charity is, and what the neighbor is, both in general and in particular.

2418. *Stop not in all the Plain.* That this signifies that he should not tarry in any of them, is evident from the signification of the Plain, as the all of the doctrinal — to be shown presently. How it is that he should not tarry in any of them, will be told at verse 26, where Lot's wife is treated of, as having looked back behind him. That the plain in the Word signifies all the things of the doctrinal, is evident in Jeremiah: *The spoiler shall come upon every city, and no city shall escape, and the valley shall perish, and the plain shall be destroyed* (xlviii. 8); here city stands for a false doctrinal, the plain for all the things which are
2 of that doctrinal. In John: *When the thousand years are ended, Satan shall be loosed out of his prison, and shall go forth to seduce the nations . . . Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. They went up therefore upon all the plain of the earth, and surrounded the camp of the saints . . . but fire came down from God out of heaven, and consumed them* (Apoc. xx. 7–9); where Gog and Magog stand for those who are in external worship without internal, thus in worship become idolatrous (n. 1151). The plain of the earth stands for the doctrinals of the church, which they lay waste; the camp of the saints for the goods of love and charity; their being consumed by fire from God out of heaven means the same as when said of the men of Sodom and Gomorrah, in verse 24. And again the doctrinals of charity are called the cities of the mountain, and the doctrinals of faith the cities of the plain, in Jeremiah (xxxiii. 13).

2419. *Escape to the mountain.* That this signifies to the good of love and charity, is evident from the signification of a mountain, as love and charity (see n. 795, 1430).

2420. *Lest thou be consumed.* That this signifies that if he should do otherwise he would perish, is evident without explanation.

2421. Verses 18, 19. *And Lot said unto them, Nay, I*

pray, my Lords. Behold, now, Thy servant hath found grace in Thine eyes, and Thou hast made Thy mercy great which Thou hast done with me to make alive my soul; and I cannot escape to the mountain, lest the evil cleave to me, and I die. "Lot said unto them, Nay, I pray, my Lords" signifies inability, so that he could not; "Behold, now, Thy servant hath found grace in Thine eyes" signifies humiliation from affection for truth; "Thou hast made Thy mercy great" signifies the semblance of humiliation from affection for good; "which Thou hast done with me to make alive my soul" signifies for His wishing to save him; "and I cannot escape to the mountain" signifies doubt as to his being able to have the good of charity; "lest the evil cleave to me, and I die" signifies that then it could not but come to pass that he would be at the same time in evil, and so he would be condemned.

2422. *Lot said unto them, Nay, I pray, my Lords.* That this signifies inability, so that he could not, is evident from the affection in the very words, as also from what follows. Here the third state of the church represented by Lot in this chapter, is now treated of, which is, that they no longer think and act from affection for good, but from affection for truth; which state succeeds, when affection for good begins to be diminished, and as it were to recede. Good is indeed present, but has withdrawn itself more towards the interiors, and hence is in obscurity; and yet it manifests itself in a certain affection, which is called affection for truth. What affection for good is, and what affection for truth, may be seen above (n. 1997), and in what soon follows (n. 2425). That there are such states is not apparent to man, still less what they are; but they are apparent to angels as in clear light, for angels are in every good affection of man; and they are apparent also to man himself, when he comes into the other life. According to these affections, and according to their quality, the good are distinguished into societies (n. 685).

2423. That *Behold, now, Thy servant hath found grace in Thine eyes* signifies humiliation from affection for truth; and that *Thou hast made Thy mercy great* signifies the semblance of humiliation from affection for good, may be evident from what has been said before concerning grace and mercy (n. 598, 981). For they who are in affection for truth cannot humble themselves so far as to acknowledge from the heart that all things are of mercy; wherefore, in place of mercy they say grace; and indeed the less of affection for truth there is in them, the less of humiliation there is in naming grace; but, on the other hand, the more of affection for good there is in any one, the more of humiliation he has in naming mercy. From this it is manifest how much the adoration, consequently the worship, with those who are in affection for truth, differs from that with those who are in affection for good. For, that there may be worship, there must be adoration; and that there may be adoration, there must be humiliation; and this in each and all of the things of worship. Thus it is now manifest, why both grace and mercy are here mentioned.

2424. *Which Thou hast done with me to make alive my soul.* That this signifies for his wishing to save him, is evident without explanation.

2425. *And I cannot escape to the mountain.* That this signifies doubt as to his being able to have the good of charity, that is, to think and act from that good, is evident from the signification of a mountain, as love and charity
2 (see n. 795, 1430). As regards the doubt, the case is this. They who are in affection for truth have with them in their affection for truth an affection for good, but so obscurely that they do not perceive, thus do not know, what affection for good is, and what genuine charity is. They think indeed that they know; but it is from truth, thus from knowledge, and not from good itself. Still they do the goods of charity, not that they may merit anything there-

from, but out of obedience; and this as far as they apprehend that it is truth. For they suffer themselves to be led by the Lord out of the obscurity of good by means of truth which appears to them as truth. For example, because they are ignorant what the neighbor is, they do good to every one whom they think to be the neighbor; especially to the poor, since these call themselves poor because destitute of worldly wealth; to orphans and widows, because they are so named; to strangers, because they are such; and so with the rest; and this as long as they are ignorant what is signified by the poor, orphans, widows, strangers, and others. But yet, because in their affection for apparent truth, as was said, there lies in obscurity an affection for good, by which the Lord leads them to so doing, they are at the same time in good as to their interiors, in which angels are with them, and are delighted there with their appearances of truth, by which they are affected. But they who are in the good of charity, and 3
thence in affection for truth, do all things with discrimination; for they are in light; since the light of truth is from no other source than from good, because the Lord flows in by good. These do not do good to the poor, to orphans, to widows, and to strangers, for the mere reason that they are so named; for they know that those who are good, whether poor or rich, are neighbors above others; since by the good is good done to others; and therefore so far as they do good to the good, they do it to others through them. They know also how to make distinctions among good, and so among good men. They call the general good itself their neighbor in greater degree, for in this is regarded the good of greater numbers. As still more their neighbor to whom charity is to be done they acknowledge the Lord's kingdom on the earth, which is the church; and the Lord's kingdom itself in the heavens yet more. But they who set the Lord before all these — who adore Him alone and love Him above all things — derive the

neighbor in all degrees from Him; for the Lord alone is neighbor in the highest sense, thus all good is neighbor so
4 far as it is from Him. But they who are in the opposite derive the neighbor from themselves, and acknowledge only those as neighbor who favor and serve them — calling no others brethren and friends — and this with distinction, according as they make one with them. It may hence be evident what the neighbor is, namely, that the neighbor to every one is according to the love in which he is; and that he is truly the neighbor, who is in love to the Lord and in charity toward his neighbor, and this with all difference; thus it is the good itself with every one, which determines.

2426. *Lest the evil cleave to me, and I die.* That this signifies that then it could not but come to pass that he would be at the same time in evil, and that so he would be condemned, is evident without explanation. What these words involve may be known from what has been said and shown before (n. 301–303, 571, 582, 1001, 1327, 1328), namely, that the Lord continually provides that evil should not be commingled with good; but as far as a man is in evil, he is so far removed from good; for it is better that he should be altogether in evil, than in evil and at the same time in good. For if he is in evil and at the same time in good, he cannot but be condemned to eternity. It is the deceitful and hypocrites within the church, who are most of all in this danger. This now is the meaning, in the internal sense, of "lest the evil cleave to me, and I die."

2427. Verse 20. *Behold, now, this city is near to flee thither, and it is a little one; let me, I pray, escape thither — is it not a little one? — and my soul shall live.* "Behold, now, this city is near to flee thither" signifies that it might be permitted [to think and act] from the truth of faith; "and it is a little one" signifies from the little that he had; "let me, I pray, escape thither" signifies that from this it might be permitted to regard good; "is it not a little one?" signifies whether he might not have some little;

"and my soul may live" signifies that so perchance he would be saved.

2428. *Behold, now, this city is near to flee thither.* That this signifies that it might be permitted [to think and act] from the truth of faith, is evident from the signification of a city, as what is of doctrine, thus the truth of faith (see n. 402, 2268). It is said to be near, because truth is nearly related to good; on which account to flee thither signifies that it might be permitted [to think and act] from that, since he could not from good (n. 2422).

2429. *It is a little one.* That this signifies from the little that he had, may be evident from the signification of a city, as truth — see just above. Its being small signifies that there was little of truth; and here, from the little that he had, as is evident from what precedes and what follows. As regards the thing itself, namely, that they who are in 2 affection for truth have little of truth in comparison with those who are in affection for good, it may be evident from this, that it is from the meagre and obscure good which is in them that they regard truth. The truth in a man is just according to the good that is in him. Where there is little of good, there is little of truth. They are in like ratio and in like degree, or, as we say, they walk with even pace. This may indeed seem a paradox, but still it is so. Good is the very essence of truth, and truth without its essence is not truth, though it appears as if it were; it is only something sounding, and as an empty vessel. That 3 one may have truth in himself, he must not only know it, but also acknowledge it and have faith in it; he then first has truth, because it then affects him and remains. It is otherwise when he only knows truth and does not acknowledge it and have faith in it; then he has not truth in himself. This is the case with many who are in evil; they can know truths, and sometimes more than other men; but still they have not the truth; and indeed they have it so much the less, because in heart they deny it. It is provided 4

by the Lord, that no one should have, that is, acknowledge and believe, more of truth than he receives of good. Hence it is here said of the city, by which truth is signified, that it is a little one, and again in this verse, Is it not a little one? also in verse 22, that he called the name of the city Zoar, which means little, in the original language — for the reason that those are here treated of, who are in affection for truth, and not so much in affection for good.

2430. *Let me, I pray, escape thither.* That this signifies that from this it might be permitted to regard good, may be evident from what precedes and what follows. It was said that he should escape to the mountain, by which is signified the good of love and charity (n. 2419); but it was answered that he could not do this, but could get to the city, by which the truth of faith is signified (n. 2428); thus that he could regard good from truth, or what is the same, charity from faith. That city was situated also at the foot of the mountain; and from it he afterward went up and dwelt on the mountain, but in a cave (verse 30).

2431. *Is it not a little one?* That this signifies whether he might not have some little, is evident from what was said above (n. 2429), thus without further explanation. This question is for the reason that the Lord alone knows how much of good there is in truth, and thus how much of truth there is in man.

2432. *And my soul shall live.* That this signifies that so perchance he would be saved, is likewise evident without explanation. That he was also saved, because there was good in his truth, is evident from what follows, namely, from the answer, "Behold, I have accepted thy face as to this word also, that I will not overthrow the city of which thou hast spoken" (verse 21); and afterwards, "The sun was gone forth upon the earth, and Lot came unto Zoar" (verse 23); by which is meant that they who are in affection for truth, that is, who are in faith, are saved, provided it is faith of good.

2433. Verse 21. *And He said unto him, Behold, I have accepted thy face as to this word also, that I will not overthrow the city of which thou hast spoken.* "He said unto him, Behold, I have accepted thy face as to this word also" signifies assent, if the interiors in the truth derive anything from good; "that I will not overthrow the city of which thou hast spoken" signifies that thus he would not perish.

2434. *He said unto him, Behold, I have accepted thy face as to this word also.* That this signifies assent, if the interiors in the truth derive anything from good, is evident from the signification of face. Face occurs many times in the Word, and signifies there the interiors, as was shown above (n. 358, 1999). Also when the face is attributed to Jehovah, or the Lord, it signifies Mercy, Peace, Good (n. 222, 223); here then it signifies good which is interiorly in truth; and therefore to accept the face is to assent, if the interiors in the truth derive anything from good. "As to this word" means as to this matter. That truth is not, unless there is good within it, may be seen above (n. 1496, 1832, 1900, 1904, 1928, 2063, 2173, 2269, 2401, 2403, 2429); also that the blessedness and happiness which a man has after death is not from truth, but from the good which is in the truth (n. 2261); and hence the more of good there is in his truth, the more blessed and happy he is. That good is within truth, and makes it to be truth, may also be evident from the goods and truths in even worldly things. When man seizes upon and acknowledges anything in these as good, then whatever favors this good he calls truth; but whatever does not favor it, he rejects and calls falsity. He may indeed say that that is true* which does not favor that good; but he then dissembles, and thinks otherwise. So likewise in spiritual things.

2435. *That I will not overthrow the city of which thou*

* *Verum non sit,* apparently by a slip.

hast spoken. That this signifies that so he would not perish, that is, the man with whom there is truth in which there is good within, is evident from the signification of a city, as truth (see n. 402, 2268, 2428). It has been disputed from the most ancient times, which is the firstborn of the church, charity or faith; for the reason that man is regenerated and becomes a church by means of the truths of faith. But those who put faith foremost and made it the firstborn, all fell into heresies and falsities, and at length extinguished charity altogether; as we read of Cain, by whom such faith is signified, that at length he killed his brother Abel, by whom is signified charity; and afterwards of Reuben, the firstborn son of Jacob, by whom likewise faith is signified, that he polluted his father's couch (Gen. xxxv. 22; xlix. 4); wherefore he was held unworthy, and the primogeniture was given to Joseph (Gen. 2 xlviii. 5; 1 Chron. v. 1). From this source were all the contentions, and also all the laws, respecting primogeniture in the Word. The cause of there being such controversy was, that it was not known, as even at this day it is not known, that a man has only so much of faith as he has of charity; and that when a man is being regenerated, charity presents itself to faith, or what is the same, good presents itself to truth, and insinuates itself into it and adapts itself to it in every particular, causing faith to be faith; and thus that charity is the very firstborn of the church, although to man it appears otherwise (see also n. 352, 367). But as these things are often the subject in what follows, more, by the Divine mercy of the Lord, will be there said.

2436. Verse 22. *Hasten, escape thither, for I cannot do anything until thou be come thither. Therefore he called the name of the city Zoar.* "Hasten, escape thither" signifies that he should remain in it, because he cannot go further; "for I cannot do anything until thou be come thither" signifies that before the judgment upon the evil, they who are in affection for truth are to be saved; "There-

fore he called the name of the city Zoar" signifies affection for truth.

2437. *Hasten, escape thither.* That this signifies that he should remain in it, because he cannot go further — that is to say, in the truth of faith and affection for it, because he could not be in the very good of charity and affection for it — is evident from what precedes.

2438. *For I cannot do anything until thou be come thither.* That this signifies that before the judgment upon the evil, they who are in affection for truth are to be saved, may be evident from this, that "I cannot do anything" refers to the judgment upon the evil, which is described presently by the overthrow of Sodom and Gomorrah; and "until thou be come thither" signifies that they are first to be saved who are in affection for truth, here represented by Lot; which is also meant by Lot's coming to Zoar (verse 23). That the good and the just 2 are saved before the evil and the unjust perish, is evident also elsewhere in the Word, as where the final judgment is treated of in Matthew, when it is said that the sheep are separated from the goats, and the sheep are told to enter into the Lord's kingdom, before the goats are told to depart into everlasting fire (xxv. 32, 34, 41). The like was also represented by the sons of Israel when they went out of Egypt — that they were saved before the Egyptians were drowned in the Red Sea. The same is also signified 3 by the declarations of the Prophets, that after the faithful were brought back from captivity, their enemies should then suffer their punishments and perish. This is continually taking place in the other life, that is, the faithful are saved, and then the unfaithful are punished; or what is the same, the faithful are elevated into heaven by the Lord, and the unfaithful then cast themselves down into hell. The reason that the two things do not take place at the same time is, that unless the good were carefully withdrawn from the wicked, they would easily perish from the lusts of

evil and the persuasions of falsity, which the wicked continually scatter around as poisons. But in general, before this comes to pass, it is provided that evil should be separated from the good, and good should be separated from the evil, so that the former may by means of their good be taken up into heaven, and the latter by means of their evil may cast themselves down into hell; which subject will be spoken of, by the Divine mercy of the Lord, in what follows (n. 2449, 2451).

2439. *Therefore he called the name of the city Zoar.* That this signifies affection for truth, is evident from the signification of Zoar, as affection for good, namely, of knowledge; which is affection for truth (see n. 1589); and from the signification of calling a name, which is to know the quality (see n. 144, 145, 1754, 2009); here as having a little truth, since Zoar in the original language means little, or small. They who are in affection for truth have little of truth because they have little of good, in comparison with those who are in affection for good (see
2 above, n. 2429). That truths also, which are in themselves truths, are with one more true, with another less true, and with some not true at all, and even false, may be evident from almost all things which are true in themselves; for with the man with whom they are, they are varied according to his affections. For example, to do a good work or a good of charity — this in itself is a truth which is to be done. With one it is a good of charity, because it proceeds from charity; with another it is a work of obedience, because it proceeds from obedience; with some it is merit-seeking, because by it they wish to merit and obtain salvation; but with others it is hypocritical, that they may seem charitable; and so on. It is the same with all other truths of faith, as they are called. Hence it may also be evident that there is much of truth with those who are in affection for good, and less of truth with those who are in affection for truth; for the latter regard good as more remote

from themselves, but the former regard good as present in themselves.

2440. Verse 23. *The sun was gone forth upon the earth, and Lot came unto Zoar.* "The sun was gone forth upon the earth" signifies the last period, which is called the final judgment; "and Lot came unto Zoar" signifies those who are in affection for truth — that they are saved.

2441. *The sun was gone forth upon the earth.* That this signifies the last period, which is called the final judgment, is evident from the signification of the rising of the sun, when the times and states of the church are treated of. That the times of the day, as also the times of the year, signify in the internal sense the successive states of the church, has been shown before (n. 2323); and that the dawn or morning signifies the Lord's coming, or the drawing near of His kingdom (n. 2405); so now the rising of the sun, or his going forth upon the earth, signifies the Lord's presence itself; and this for the reason that both the sun and the east signify the Lord. (As to the sun, see n. 31, 32, 1053, 1521, 1529–1531, 2120; as to the east, n. 101.) That the Lord's presence is the same as the last 2
period, which is called the judgment, is because His presence separates the good from the evil, and causes the good to be elevated into heaven, and the evil to cast themselves down into hell; for in the other life the Lord is the Sun to the whole heaven (see n. 1053, 1521, 1529–1531), since it is the Divine Celestial of His love, which so appears before their eyes and actually makes the very light of heaven. As far, therefore, as they are in celestial love, so far are they elevated into that celestial light which is from the Lord; but as far as they are removed from celestial love, so far do they cast themselves from this light into infernal darkness. From this now it is, that the rising 3
of the sun, by which the presence of the Lord is signified, involves both the salvation of the good and the condemnation of the evil, and that it is now first said that Lot came

unto Zoar, that is, that they who are here represented by Lot were saved; and presently that "Jehovah caused it to rain upon Sodom and Gomorrah brimstone and fire," that
4 is, that the evil were condemned. To those who are in the evils of the love of self and the world, that is, to those who are in hatreds against all things of love to the Lord and of charity toward the neighbor, the light of heaven actually appears as thick darkness; on which account it is said in the Word, that the sun to them was blackened; by which is signified that they rejected everything of love and charity, and received everything that is contrary thereto; as in Ezekiel: *When I shall extinguish thee, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light in heaven will I make dark over thee, and will set darkness upon thy land* (xxxii. 7, 8). Every one can see that by covering the heavens, blackening the stars, covering the sun, and blackening the
5 luminaries of heaven, other things are signified. So too in Isaiah: *The sun shall be darkened in his going forth, and the moon shall not cause her light to shine* (xiii. 10). And in Joel: *The sun and the moon are darkened, and the stars withdraw their shining* (ii. 2, 10). It may therefore be evident what is signified by these words of the Lord, where the last period of the church, which is called the judgment, is spoken of, in Matthew: Immediately after the affliction of those days, *the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (xxiv. 29); where by the sun is not meant the sun; nor by the moon, the moon; nor by the stars, the stars; but by the sun are signified love and charity; by the moon, faith therefrom; and by the stars, knowledges of good and truth; which are said to be obscured, to lose their light, and to fall from heaven, when there is no longer any acknowledgment of the Lord, nor any love to Him, nor any charity toward the neighbor; and when these have become

nought, the love of self with its falsities takes possession of man; for the one thing is a consequence of the other. Hence we also read in John: *The fourth angel poured out* 6
his vial upon the sun; and it was given unto him to scorch men with fire, and men were scorched with great heat, and blasphemed the name of God (Apoc. xvi. 8, 9); where also the last times of the church are treated of, when all love and charity are extinguished; or, speaking according to the common mode, when there is no longer any faith. The extinction of love and charity is meant by the pouring out of the vial upon the sun; and hence it was the love of self and its lusts by which men were then scorched with fire, and were scorched with great heat; and from which was the blaspheming of the name of God. The Ancient 7
Church understood nothing else by the sun than the Lord and the Divine Celestial of His love; wherefore they were accustomed to pray toward the sun-rising, not even thinking of the sun at the time. But after their posterity lost this, with the rest of their representatives and significatives, they then began to worship the sun itself and the moon; which worship spread to many nations, so much so that they dedicated temples to them, and set up pillars; and because the sun and the moon then took on an opposite meaning, they came to signify the love of self and the world, which are just contrary to heavenly and spiritual love. Hence in the Word by the worship of the sun and the moon, the worship of self and the world is meant, as in Moses: *Lest thou lift* 8
up thine eyes unto heaven, and see the sun and the moon and the stars, all the host of the heavens, and be impelled, and bow down unto them, and serve them (Deut. iv. 19). And again: *If he have gone, and served other gods, . . . and the sun and the moon, or any of the host of the heavens, which I have not commanded, . . . then thou shalt stone them with stones, and they shall die* (Deut. xvii. 3, 5). Into such idolatry was the ancient worship turned, when they no longer believed that anything internal was signified

9 in the rites of the church, but only what was external. In like manner in Jeremiah: *At that time . . . shall they spread out the bones of the kings of Judah, of the princes, of the priests, of the prophets, and of the inhabitants of Jerusalem, . . . before the sun and the moon, and all the host of the heavens, which they have loved, and which they have served* (viii. 1, 2). The sun stands for the love of self and its lusts; their spreading out the bones signifies the infernal things which belong to such worshippers. Again: *He shall break the pillars of the house of the sun, which are in the land of Egypt, and the houses of the gods of Egypt shall he burn with fire* (xliii. 13). The pillars of the house stand for the worship of self.

2442. *And Lot came unto Zoar.* That this signifies those who are in affection for truth, that they are saved, is evident from the signification of Zoar, as affection for truth (see n. 2439). Hence it may also be evident that they too are saved who are in faith, provided there be good in their faith; that is, provided they are affected by the truths of faith for the sake of good, for this is from good: all the life of faith is from no other source. That charity is the essential of faith, and indeed so that it is faith itself, because it is the very substance of faith, may be seen above (n. 379, 389, 654, 724, 809, 916, 1162, 1176, 1798, 1799, 1834, 1844, 2049, 2116, 2189, 2190, 2228, 2261, 2343, 2349, 2417).

2443. Verse 24. *And Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven.* "Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire" signifies the hell of those who are in the evils of the love of self, and the falsities therefrom; "to rain" is to be damned; "brimstone" is the hell of the love of self; "fire" is the hell of the falsities therefrom; "from Jehovah out of heaven" signifies from the laws of order as to truth, because they separate themselves from good.

2444. *Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire.* That this signifies the hell of those who are in the evils of the love of self and the falsities therefrom, is evident from the signification of raining, which is to be damned; of brimstone, as the hell of the evils of self-love; and of fire, as the hell of the falsities therefrom — to be presently explained; also from the signification of Sodom, as the evil of self-love; and of Gomorrah, as the falsity which is therefrom (see n. 2220, 2246, 2322). Here Gomorrah also is mentioned, for the 2
first time in this chapter, for the reason that Gomorrah signifies the falsity which is from the evil of self-love. For within the church, whose last period or judgment is here treated of, this evil is what chiefly acts against good, and its falsity is what acts against truth; which two are so conjoined, that he who is in the one is also in the other, and indeed in like ratio and like degree. It appears indeed otherwise, but yet manifests itself as being so in the other life, if not in the world. Respecting self-love, what it is and how great evils are from it, and that the hells are therefrom, may be seen above (n. 693, 694, 760, 1307, 1308, 1321, 1594, 1691, 2041, 2045, 2051, 2057, 2219).

2445. That to rain means to be damned, is evident from the signification of rain. Rain in the Word in the genuine sense signifies blessing, hence also salvation; but in the opposite sense cursing, hence also damnation. That it signifies blessing and hence salvation, is evident from many passages; but that in the opposite sense it signifies cursing and hence damnation, is manifest from the following — In Isaiah: *There shall be a tabernacle for a shadow in the day-time from the heat, and for a refuge and a covert from flood, and from rain* (iv. 6). In Ezekiel: *Say to them that daub on what is unfit, that it shall fall; there shall be an overflowing rain, and ye hailstones shall fall . . . an overflowing rain shall there be in Mine anger, and hailstones in wrath unto the consummation* (xiii. 11, 13). In

David: *He made their rains hail, a fire of flames in their land, and He smote their vine and their figtree* (Ps. cv. 32, 33); where Egypt is treated of, which is thus spoken of in Moses: *Jehovah gave thunders and hail, and fire hurled itself to the earth; and Jehovah made it rain hail upon the land of Egypt* (Exod. ix. 23, 24).

2446. That brimstone is the hell of the evils of the love of self, and fire the hell of the falsities therefrom, is evident from the signification of brimstone and its fire, in the Word, as the love of self with its lusts and falsities, thus as hell; for hell consists of such things. That brimstone and fire have this signification is evident in David: *Jehovah shall reign upon the wicked snares, fire and brimstone* (Ps. xi. 6). That fire and brimstone are not meant here, but something else which is signified by the fire and brimstone, may be evident even from its being said that Jehovah rains snares. In Ezekiel: *I will contend against him with pestilence and with blood, and I will make it rain an overflowing rain, and hailstones, fire and brimstone, upon him, and upon his troops, and upon the many peoples that are with him* (xxxviii. 22); where Gog is treated of, who lays waste the land of Israel, that is, the church. The meaning of Gog may be seen above (n. 1151). Fire stands for falsities, brimstone for the evils thence, and at the same time for the hells of those who lay waste. In John: They who adored the beast were cast into "a lake of fire burning with brimstone" (Apoc. xix. 20); meaning hell. Again: *The devil . . . was cast into a lake of fire and brimstone, where the beast and the false-prophet are; and they shall be tormented day and night for ever and ever* (Apoc. xx. 10); manifestly meaning hell. Again: *The abominable, and murderers, and adulterers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone* (Apoc. xxi. 8); both fire and
2 brimstone plainly standing for hell. That they stand for the evils of self-love and the falsities thence, from which

are the hells, is seen in Isaiah: *The day of the vengeance of Jehovah, and the year of retributions in the controversy of Zion; and the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch* (xxxiv. 8, 9); where the burning pitch, instead of fire, stands for dense and dire falsities, brimstone for the evils from self-love. Again: *The pile thereof is fire and much wood; the breath of Jehovah is like a stream of brimstone kindling in it* (xxx. 33); speaking of Topheth: the stream of kindling brimstone stands for falsities from the evils of self-love. In Luke: *In the day that Lot went out from Sodom, it rained fire and brimstone from heaven, and destroyed them all; after the same manner shall it be done in the day that the Son of Man shall be revealed* (xvii. 29, 30). That it will not then rain fire and brimstone, every one can see; but the falsities and lusts of self-love are to rule, which are signified by the fire and brimstone and which make the hells. That fire in the Word signifies lusts, and at the same time 3
the hells, and that then the smoke from the fire signfies the falsity therefrom, and in those hells, may be seen above (n. 1861). And in John: *I saw the horses in the vision, and them that sat upon them, having breastplates of fire . . . and brimstone; and the heads of the horses were like the heads of lions, and out of their mouth issued fire, smoke, and brimstone: by these three plagues were a third part of men killed, by the fire, and the smoke, and the brimstone* (Apoc. ix. 17, 18). The fire, the smoke, and the brimstone stand for evils and falsities of every kind, from which, as was said, are the hells.

2447. *From Jehovah out of heaven.* That this signifies from the laws of order as to truth, because they separate themselves from good, cannot be evident except from the internal sense, by which is disclosed how the case is with punishments and condemnations — that they in no wise come from Jehovah, that is, from the Lord, but from the

man himself, the evil spirit, and the devil; and this from the laws of order as to truth, because they separate themselves from good. 2 All order is from Jehovah, that is, the Lord, and according to this order things, one and all, are ruled by Him; but with manifold difference, namely, from will, from good-pleasure, from indulgence, and from permission. Those things which are from His will and good-pleasure are from the laws of order as to good, also many which are from indulgence, and some which are from permission. But when a man separates himself from good, he then casts himself upon the laws of order that are of truth separated from good, which are such that they condemn; for all truth condemns man and casts him down into hell; but the Lord from good, that is, from mercy, saves him, and raises him up into heaven. Hence it is evident that it 3 is man himself who condemns himself. The things which are done from permission are mostly of this nature, as for example, that one devil punishes and torments another; and innumerable other things of the kind. These things are from the laws of order as to truth separated from good; for the devils could not otherwise be held in bonds, and kept back from rushing upon all the well disposed and good, and destroying them for ever. That this may not be done, it is good which is regarded by the Lord. The case is similar to what it is on earth, where a mild and clement king, who intends and does nothing but good, if he did not suffer his laws to punish the evil and the wicked — though he punishes no one, but rather grieves that they are such that their evils must punish them — would leave his kingdom itself a prey to them; which would involve the greatest 4 lack of clemency and of mercy. Hence it is manifest that Jehovah in no wise caused it to rain brimstone and fire, that is, in no wise condemned to hell; but that they who were in evil and thence in falsity did this, because they separated themselves from good, and so cast themselves upon the laws of order from truth alone. Hence it now

follows that this is the internal sense of these words. That 5
in the Word evil, punishing, cursing, damnation, and other things are attributed to Jehovah, or the Lord, as here that He made it rain brimstone and fire, may be seen in Ezekiel: *I will contend against him with pestilence and with blood, . . . fire and brimstone will I make it rain upon him* (xxxviii. 22). In Isaiah: *The breath of Jehovah is like a stream of brimstone, kindling* (xxx. 33). In David: *Jehovah shall rain upon the wicked snares, fire and brimstone* (Ps. xi. 6). Again: *There went up a smoke out of His nostrils, and fire out of His mouth . . . coals did burn from Him* (Ps. xviii. 8). In Jeremiah: *Lest My fury go forth like fire, and burn, and there is none to quench it* (xxi. 12). In Moses: *A fire is kindled in Mine anger, and shall burn unto the lowest hell* (Deut. xxxii. 22); besides similar things in many other places. Why such things are attributed in the Word to Jehovah, or the Lord, as was said, is explained in Part First (n. 223, 245, 589, 592, 696, 735, 1093, 1638, 1683, 1874); for such things are as far from coming from the Lord, as good is from evil, or as heaven from hell, or the Divine from the diabolical. Evil, hell, and the devil do these things; by no means the Lord, Who is mercy itself and good itself; but because He appears to do them, therefore, from the causes mentioned in the numbers cited, they are attributed to Him. From its 6
being said in this verse, that Jehovah caused it to rain from Jehovah out of heaven, it appears in the sense of the letter as if there were two, one on earth, and one in heaven; but the internal sense teaches how this also is to be understood, namely, that by Jehovah first named is understood the Lord's Divine Human and Holy proceeding — meant in this chapter by the two Men — and by Jehovah named in the second place is understood the Divine Itself, which is called the Father — spoken of in the preceding chapter — and that this Trine is in the Lord, as He says in John: *He that hath seen Me hath seen the Father, . . . believe Me,*

that I am in the Father, and the Father in Me (xiv. 9–11). And He says of the Holy proceeding, in the same, The Comforter *shall not speak from Himself, . . . but He shall take of Mine, and shall declare it unto you* (xvi. 13–15). Thus Jehovah is one, although two are here named; that two are named is for the reason that all the laws of order are from the Divine Itself, the Divine Human, and the Holy proceeding of the Lord.

2448. Verse 25. *And He overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which sprang out of the ground.* "He overthrew those cities" signifies that all truths were separated from them, that they might have only falsities; "and all the Plain" signifies all the things that pertained to truths; "and all the inhabitants of the cities" signifies that all goods were separated from them, that they might have nothing but evils; "and that which sprang out of the ground" signifies all that is of the church.

2449. *He overthrew those cities.* That this signifies that all truths were separated from them, so that they might have only falsities, is evident from the signification of cities, as doctrinals, thus truths, since these are of doctrinals (see n. 402, 2268, 2428); which are said to be overthrown when there are falsities instead of truths, here when all truths are separated from them, as also all goods; which are likewise treated of in this verse, because the subject is the last state of those within the church who are in falsities and evils; and this is the state into which they come. That its quality may be known, it is to be described in a few
2 words. They who come into the other life are all brought again into a life similar to that which they had in the body; and then with the good evils and falsities are separated, that by means of goods and truths, they may be elevated by the Lord into heaven; but with the evil, goods and truths are separated, that by evils and falsities they may be brought into hell (see n. 2119); just according to the

Lord's words in Matthew: *Whosoever hath, to him shall be given, that he may have more abundance; but whosoever hath not, from him shall be taken away even that which he hath* (xiii. 12). And elsewhere in the same: *Unto him that hath it shall be given, that he may have abundance; but from him that hath not, even that he hath shall be taken away from him* (xxv. 29; Luke viii. 18; xix. 24–26; Mark iv. 24, 25). The same things are also signified by these words in Matthew: *Let both grow together until the harvest; and it shall be that in the time of the harvest, I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn . . . The harvest is the consummation of the age. As the tares are gathered, and burned with fire, so shall it be in the consummation of the age* (xiii. 30, 39, 40). They are also signified by what is said of the net cast into the sea and gathering fishes of various kinds, the good being then collected into vessels and the bad being cast away; and of its being so at the consummation of the age (verses 47–50). What the consummation is, and that it involves such things in regard to the church, may be seen above (n. 1857, 2243). The reason of the 3 separation of evils and falsities with the good is, that they may not hang between evils and goods, but may be elevated by means of goods into heaven; and the reason of the separation of goods and truths with the evil is, that they may not by means of any goods which are with them, seduce the upright, and that they may by means of their evils go away among the evil who are in hell. For such is the communication of all the ideas of thought, and of the affections, in the other life, that goods are communicated with the good, and evils with the evil (n. 1388–1390); on which account, unless they were separated, there would result endless harm, and besides, no consociation would take place; when yet all things are most exquisitely consociated, in the heavens according to all the differences of

love to the Lord and mutual love, and thence of faith (n. 685, 1394); and in the hells according to all the differences of lusts, and thence of fantasies (n. 695, 1322). But it is to be known that the separation is not entire removal, for from no one is that which he has had altogether taken away.

2450. *And all the Plain.* That this signifies all the things which pertained to those truths, is evident from the signification of the Plain, as the all of the doctrinal, thus all that pertains to truths (see n. 2418).

2451. *And all the inhabitants of the cities.* That this signifies that all goods were taken away from them, so that they might have nothing but evils, is evident from the signification of inhabitants, when predicated of a city, as goods; as may be confirmed by many things in the Word. It is also manifest from this, that when a city signifies truth, as has been shown, an inhabitant is good; for truth is that in which good dwells; and truth in which good is not, is like a city empty, or without an inhabitant. Besides, that all goods are also separated from the evil, so that they may have nothing but evils, may be seen above (n. 2449).

2452. *And that which sprang out of the ground.* That this signifies all that is of the church, is evident from the signification of that which sprang out — by which is meant not only the standing grain, but whatever is green, and that goods and truths are signified by these, is manifest from the Word throughout — as also from the signification of the ground, as the church (see n. 566, 1068). That goods and truths are the all of the church, is known.

2453. Verse 26. *And his wife looked back behind him, and she became a pillar of salt.* "His wife looked back behind him" signifies that truth turned itself away from good, and regarded doctrinals; "and she became a pillar of salt" signifies that all the good of truth was vastated.

2454. *His wife looked back behind him.* That this signifies that truth turned itself away from good, and regarded

doctrinals, is evident from the signification of looking back behind him, and from the signification of a wife. That to look back behind him is to regard doctrinals, which are of truth, but not a life according to doctrinals, which is of good, has been said above (n. 2417); for that is said to be behind him, which is posterior; and that is said to be before him, which is prior. That truth is posterior, and good prior, has often been shown; for truth is of good, inasmuch as good is the essence and life of truth; wherefore to look back behind him is to regard truth, which is of the doctrinal, but not good, which is of life according to the doctrinal. That this is the signification is plainly evident from the Lord's words, where also He is speaking of the last time of the Church, or of the consummation of the age, in Luke: *In that day he that shall be upon the house, and his vessels in the house, let him not go down to take them away; and let him that is in the field, likewise not turn back to behind him: remember Lot's wife* (xvii. 31, 32). These words of the Lord are not at all intelligible without 2
the internal sense, thus unless it is known what is signified by being upon the house, what by the vessels in the house, what by going down to take them away, and what by the field, and lastly what by turning back to behind him. According to the internal sense, to be upon the house is to be in good: that a house is good, may be seen above (n. 710, 2233, 2234). The vessels in a house are truths which are of good: that truths are the vessels of good, may be seen above (n. 1496, 1832, 1900, 2063, 2269). To go down to take them away is to turn one's self from good to truth, as is manifest; for as good is prior, it is also higher, and as truth is posterior, it is lower. That a field is the church, so called from the seed which it receives, consequently that those are fields who are in the good of doctrine, is evident from many passages in the Word. It is hence manifest what turning back to behind him signifies, namely, to turn one's self away from good, and to regard doctrinals; where-

fore, because these things are signified by Lot's wife, it is added, "Remember Lot's wife." It is not said that she looked back behind herself, but behind him; because Lot signifies good (see n. 2324, 2351, 2370, 2399). Hence it is that when Lot was told what to do (ver. 17), it was said,
3 "Look not back behind thee." The reason that it is said in Luke, "Let him not turn back to behind him," and not, to the things which are behind him, is because the celestial are not even willing to name anything which is of doctrinals (see n. 202, 337); which is the reason that nothing is named, but it is said "to behind him." These same things are thus described in Matthew: *When ye shall see the abomination of desolation, foretold by Daniel the prophet . . . then let them that are in Judea flee unto the mountains; let him that is upon the house not go down to take anything out of his house; and let him that is in the field*
4 *not return back to take his garments* (xxiv. 15–17); where the abomination of desolation is the state of the church when there is no love and no charity; and when these are desolated, abominable things reign. That Judea is the church, and indeed the celestial church, is manifest from the Word of the Old Testament throughout, both the historic and the prophetic. That the mountains, unto which they should flee, are love to the Lord and thence charity toward the neighbor, may be seen above (n. 795, 1430, 1691). That he who is upon the house, is the good of love, has been said just above. That to go down to take away anything out of his house, is to turn one's self away from good to truth, has also been said above. That they who are in the field are those who are in the spiritual church, is manifest from the signification of a field in the Word. That let him not return back to take his garments, means that he should not turn himself away from good to truth which is of a doctrinal, is because garments signify truths, for truths clothe good like garments (see n. 1073). Every one can see that very different things are meant and

arcana are involved by all that the Lord there said concerning the consummation of the age, as that they who were in Judea should flee unto the mountains, that they who were upon the house should not go down to take anything out of the house, and that they who were in the field should not return back to take their garments; in like manner by its being said that Lot should not look back behind himself (verse 17), and here that his wife did look back behind him. This is further evident from the signification of a wife, as truth (see n. 915, 1468), and from the signification of Lot, as good (see n. 2324, 2351, 2370, 2399); hence it is said "behind him." Truth is said to turn itself away 5 from good, and to regard doctrinals, when the man of the church no longer has it at heart what kind of a life he lives, but what his doctrine is; when yet life according to doctrine makes the man of the church, but not doctrine separate from life; for when doctrine is separated from the life, then because good, which is of the life, is vastated, truth, which is of doctrine, is also vastated, that is, becomes a pillar of salt; which every one may know, who regards only doctrine, and not life, when he considers whether he believes, though doctrine teaches, the resurrection, heaven, hell, even the Lord, and the rest of the things which are of doctrine.

2455. *And she became a pillar of salt.* That this signifies that all the good of truth was vastated, may be evident from the signification of a pillar, and from the signification of salt. Pillar in the original language is expressed by a word which signifies a standing still, not by one that means a pillar erected for worship, or for a sign, or for a witness; so that by the pillar of salt is here signified that it, namely, the truth which is signified by Lot's wife, stood vastated (n. 2454). Truth is then said to be vastated, when there is no longer any good in it, vastation itself being signified by salt. As most things in the Word have a double sense, 2 namely, the genuine and its opposite, so also does salt; in

the genuine sense it signifies affection for truth, in the opposite the vastation of affection for truth, that is, of good in truth. That it signifies affection for truth may be seen in several passages (as Exod. xxx. 35; Lev. ii. 13; Matt. v. 13; Mark ix. 49, 50; Luke xiv. 34, 35); and that it signifies the vastation of affection for truth is evident from the following — in Moses: *The whole land shall be brimstone and salt, a burning; it shall not be sown, it shall not bear, neither shall any herb spring up therein; like the overthrow of Sodom and Gomorrah, Admah and Zeboim* (Deut. xxix. 23); where brimstone is vastation of good, and salt vastation of truth: that it is vastation is manifest
3 from every particular. In Zephaniah: *Moab shall be as Sodom, and the sons of Ammon as Gomorrah; a possession of the nettle, and a salt-pit, and a perpetual desolation* (ii. 9); where a possession of the nettle stands for vastated good, and a salt-pit for vastated truth; for the possession of the nettle refers to Sodom, by which is signified evil or vastated good, and the salt-pit to Gomorrah, by which is signified falsity or vastated truth, as already shown. That it is vastation is manifest, for it is called a perpetual desolation. In Jeremiah: *He that maketh flesh his arm . . . shall be like a bare shrub in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, a salt land, and not inhabited* (xvii. 5, 6); where the parched places stand for vastated goods, and a salt land
4 for vastated truths. In David: Jehovah *maketh rivers into a wilderness, and water-springs into dry ground, a fruitful land into a salt desert, for the wickedness of them that dwell therein* (Ps. cvii. 33, 34). The fruitful land turned into a salt desert stands for the vastation of good in truth. In Ezekiel: *The miry places thereof and the marshes thereof shall not be healed; they shall be given up to salt* (xlvii. 11). To be given up to salt stands for being altogether vastated as to truth. Because salt signified vastation, and cities the doctrinals of truth (as shown n. 402, 2268, 2428, 2451),

when cities were destroyed they were in old times sown with salt, that they might not be rebuilt (Judg. ix. 45). Here now is the fourth state of the church represented by Lot, which is that all truth was vastated as to good.

2456. Verses 27–29. *And Abraham gat up early in the morning unto the place where he had stood before Jehovah. And he looked toward Sodom and Gomorrah, and toward all the land of the Plain; and he saw, and behold, the smoke of the land went up, as the smoke of a furnace. And it came to pass in God's destroying the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, in overthrowing the cities in which Lot dwelt.* "Abraham gat up early in the morning" signifies the Lord's thought concerning the last time; Abraham, here as before, is the Lord in that state; "unto the place where he had stood before Jehovah" signifies the state of perception and thought in which He was before; place is state. "And he looked toward Sodom and Gomorrah" signifies thought concerning their interior state as to evil and falsity; "and toward all the land of the Plain" signifies all the interior states therefrom; "and he saw, and behold, the smoke of the land went up, as the smoke of a furnace" signifies a state of falsity, which is the smoke; from a state of evil, which is the furnace; within the church, which is the land. "And it came to pass in God's destroying the cities of the Plain" signifies when they perished by the falsities of evil, which are the cities of the Plain; "that God remembered Abraham" signifies salvation by the uniting of the Lord's Divine Essence with His Human Essence; "and sent Lot out of the midst of the overthrow" signifies the salvation of those who are in good, and of those who are in truth in which is good, who are all here meant by Lot; "in overthrowing the cities" signifies when those who were in falsities from evils perished; "in which Lot dwelt" signifies although they who were saved were also in such falsities.

2457. It is not necessary to explain these things in detail, because they have been explained for the most part in the preceding chapter, and before. They are added and inserted to the end that it might be evident that the good were separated from the evil, and the former saved but the latter condemned, solely by the uniting of the Lord's Divine Essence with His Human Essence; otherwise all that are here represented by Lot would also have perished with the rest; which is meant by these words: "And it came to pass in God's destroying the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, in overthrowing the cities in which Lot dwelt;" which in the internal sense means that by the uniting of the Lord's Divine Essence with His Human Essence, all who were in good were saved, as also those who were in truth in which there is good, here represented by Lot, when those who were in falsities from evils perished, although they who were saved were also in falsities and evils. Thus now are the things said in this chapter conjoined with those said in the preceding, namely, that Abraham, that is, the Lord in that state, interceded for those of Sodom and Gomorrah who are signified by the fifty, the forty-five, the forty, the thirty, the twenty, and the ten; of whom it was there explained that they are all those in their order who are in good, also those who are in truth in which there is anything of good.

2458. Verse 30. *And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.* "Lot went up out of Zoar" signifies when they were no longer in affection for truth; "and dwelt in the mountain" signifies that they then betook themselves to a kind of good; "and his two daughters with him" signifies that so did the affections thereof; "for he feared to dwell in Zoar" signifies because they could no longer from affection for truth look to good; "and he

dwelt in a cave" signifies good of falsity; "and his two daughters" signifies the affections thereof, which are of such good and such falsity.

2459. *Lot went up out of Zoar.* That this signifies when they were no longer in affection for truth, is evident from the signification of Zoar, as affection for truth (see n. 2439); and because it follows that he dwelt in the mountain, since he feared to dwell in Zoar, it is signified when they were no longer in affection for truth, and this because all the good of truth was vastated; as is evident from verse 26. Here now the fifth state of the church represented by Lot is described, which is, that after there was no longer any affection for truth, a kind of impure good, or good of falsity, infused itself.

2460. *And dwelt in the mountain.* That this signifies that they then betook themselves to a kind of good, is evident from the signification of a mountain, as love in every sense, namely, celestial and spiritual love (n. 795, 1430); and also the love of self and the world (n. 1691); and this because most things in the Word have also an opposite sense. And because all good is of some love, good is here signified by the mountain; but what kind of good, is described in what follows; namely, that it was obscure, and became impure; for it is presently said that he dwelt in a cave, and afterwards that profane things were done there.

2461. *And his two daughters with him.* That this signifies that so did the affections thereof, is evident from the signification of daughters, as affections (see n. 489–491); but such as the good is, such are the affections. Even spurious and impure good has its affections, for all are affected by the things which they deem to be good, of whatever kind they are; for they are of their love.

2462. *For he feared to dwell in Zoar.* That this signifies because he could no longer from affection for truth regard good, is evident from the signification of Zoar, as affection for truth (n. 2439); and when this is vastated,

one can no longer from it regard good. There is then also a fear for all truth, for this is repugnant to the good of an impure love.

2463. *And he dwelt in a cave.* That this signifies the good of falsity, is evident from the signification of a cave. A cave is a kind of dwelling in a mountain, but a dark one; and as all dwellings whatever, like houses, signify goods (n. 2233, 2234), but goods of such sort as are the dwellings, here the cave, because it is a dark dwelling, signifies the good of falsity. Caves of mountains are often mentioned in the Word, and in the internal sense have such signification, as in Isaiah (ii. 19; xxxii. 14) and in the historical books, as when Elijah, escaping from Jezebel, *came to a cave in mount Horeb, and lodged there; and the word of Jehovah came to him, and He said unto him, go forth and stand on the mount before Jehovah; and he wrapped his face in his mantle, and went out, and stood at the entering in of the cave* (1 Kings xix. 9, 13). By the cave here in the internal sense is signified obscure good, but such as exists in temptations; and as this could not endure the Divine, he wrapped his face in his mantle. So too elsewhere in the historical books, as that the sons of Israel made for themselves caves in the mountains on account of Midian (Judg. vi. 2); also on account of the Philistines (1 Sam. xiii. 6). These historical facts, like those now explained in the books of Moses, have another meaning in the internal sense.

2464. *And his two daughters.* That this signifies the affections thereof, which are those of such good and such falsity, is evident from the signification of daughters, as affections (n. 2461). The good from which the affections are, or the father from whom the daughters are, is Lot; and the truth from which those affections were, or the mother of the daughters, was Lot's wife; and when she was made a pillar of salt, that is, when the good of truth was vastated, then such good as is signified by Lot in the

cave, and such affections thereof as are signified by the daughters, exist.

2465. Verses 31–36. *And the firstborn said unto the younger, Our father is old, and there is no man in the earth to come unto us, according to the way of all the earth. Come, let us make our father drink wine, and let us lie with him, and quicken seed from our father. And they made their father drink wine that night; and the firstborn went in, and lay with her father; and he knew not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father; let us make him drink wine this night also, and go thou in and lie with him, and let us quicken seed from our father. And they made their father drink wine that night also; and the younger arose, and lay with him; and he knew not when she lay down, nor when she arose. And the two daughters of Lot conceived from their father.* "The firstborn said 2
unto the younger" signifies, here as before, affections; the firstborn affection for such good, the younger affection for such falsity; "Our father is old, and there is no man in the earth" signifies that it is no longer known what good is, and what truth is; "to come unto us" signifies to which they should be conjoined; "according to the way of all the earth" signifies according to doctrinals; the earth is the church. "Come, let us make our father drink wine" signifies that they should imbue such good with falsities, which are the wine; "and let us lie with him" signifies that so they would be conjoined; "and quicken seed from our father" signifies that so there would be a renewal of a church. "And they made their father drink wine" signi- 3
fies that they imbued such good with falsities; "that night" signifies when all things were in such obscurity; "and the firstborn went in" signifies affection for such good; "and lay with her father" signifies that thus they were brought into accordance; "and he knew not when she lay down

nor when she arose" signifies that such common good knew no otherwise than that it was so. "And it came to pass on the morrow" signifies afterwards; "that the first-born said unto the younger" signifies that affection for such good persuaded falsity; "Behold, I lay yesternight with my father" signifies that thus they were conjoined; "let us make him drink wine this night also" signifies, here as before, that they imbued such good with falsities when
4 everything was in such obscurity; "and go thou in and lie with him" signifies that these things also should be conjoined; "and let us quicken seed from our father" signifies, here as before, that so there would be a renewal of a church. "And they made their father drink wine that night also" signifies that in that obscure state they imbued such good with falsities; "and the younger arose and lay with him" signifies that the affection for falsity did in like manner, so that falsities appeared as truths; and thus they were conjoined; "and he knew not when she lay down nor when she arose" signifies that such common good knew no otherwise than that it was so. "And the two daughters of Lot conceived from their father" signifies that hence was the origin of such a religion as is signified by Moab and the son of Ammon.

2466. That the things now set forth are signified in the internal sense, may be confirmed, and indeed as to each word; but most of them have been confirmed before, and besides, they are such as do violence to our ideas and offend chaste ears. From the summary explanation this may be evident, that by those things the origin is described of such a religion as is signified in the Word by Moab and the son of Ammon. What its nature is, will be told in what follows, where Moab and the son of Ammon are treated of. That it is adulterated good and falsified truth, is evident. The adulterations of good and the falsifications of truth are commonly described in the Word by adulteries and whoredoms, and are also so called. The reason is this. Good

and truth form a marriage with each other (n. 1904, 2173); and indeed, what scarce any one can believe, from this marriage, as from its genuine principle, is the sanctity of marriages on the earth, and also the laws of marriages given in the Word. For the truth is this: celestial and spiritual 2 things when they descend out of heaven into a lower sphere, are there turned completely into the likeness of marriages, and this from the correspondence that exists between spiritual and natural things — which correspondence will by the Divine mercy of the Lord, be treated of elsewhere. But when they are perverted in the lower sphere, as is done where evil genii and evil spirits are, the same are then turned into such things as belong to adulteries and whoredoms. Hence it is that the contaminations of good and the perversions of truth are described in the Word by adulteries and whoredoms, and are also so named, as may be manifestly evident from the following passages in Ezekiel: *Thou didst commit whoredom because of thy name, and pouredst out thy whoredoms on every one that passed by . . . thou didst take of thy garments and madest for thee high places decked with divers colors, and didst commit whoredom upon them. . . . Thou didst take the vessels of thy adornment of My gold and of My silver, which I had given thee, and madest for thee images of a male, and didst commit whoredom with them . . . Thou hast taken thy sons and thy daughters, whom thou hast borne unto Me, and these hast thou sacrificed unto them . . . Was there little of thy whoredoms? . . . Thou hast committed whoredom with the sons of Egypt, thy neighbors, great of flesh; and hast multiplied thy whoredom to provoke Me to anger. . . . Thou hast committed whoredom with the sons of Asshur . . . and hast committed whoredom with them, and wast not satisfied: and thou hast multiplied thy whoredom unto the land of traffic, unto Chaldea; and yet thou wast not satisfied herewith* (xvi. 15–17, 20, 26, 28, 29, etc.); where Jerusalem is treated of, by which the church 3

perverted as to truths is here signified. Every one can see that all these things have an entirely different meaning. That the perversion of the church is called whoredom is manifest; the garments are the truths which are perverted; the falsities thence, which are worshipped, are the high places decked with divers colors, with which there was whoredom. That garments are truths may be seen above (n. 1073), and that the high places are worship (n. 796). "The vessels of adornment, of the gold and silver which I had given" are the knowledges of good and truth from the Word, by which they confirm falsities; and when these appear as truths, they are called the images of a male, with which the whoredom was committed. That the vessels of adornment of gold and silver are the knowledges of good and truth, is manifest from the signification of gold, as good (n. 113, 1551, 1552) and of silver as truth (n. 1551, 2048). That the images of a male signify that they appear as truths may be seen above (n. 2046); that the sons and daughters which they bore and sacrificed to them are the truths and goods which they perverted, is manifest from the signification of sons and daughters (see n. 489–491, 533, 2362); that to commit whoredom with the sons of Egypt is to pervert them by external knowledges, is manifest from the signification of Egypt, as external knowledge (n. 1164, 1165, 1186, 1462); that to commit whoredom with the sons of Asshur is to pervert them by reasonings, is manifest from the signification of Asshur, as reasoning (n. 119, 1186); that to multiply whoredom unto the land of Chaldea is to pervert them even to the profanation of truth, which is Chaldea, may be seen above (n. 1368). It is thus clear what the internal sense of the Word is, in
4 the very sense of the letter. And again in the same prophet: *Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth . . . Samaria is Oholah, Jerusalem is Oholibah. Oholah committed whoredom under Me, and she*

doted on her lovers, the Assyrians her neighbors . . . she bestowed her whoredoms upon them, the choice of the sons of Asshur all of them . . . she hath not left her whoredoms from Egypt, for they lay with her in her youth. . . . Oholibah was more corrupt in her love than she, and in her whoredoms than the whoredoms of her sister; she doted upon the sons of Asshur . . . she increased her whoredoms, and saw . . . the images of the Chaldeans, . . . she doted upon them at the sight of her eyes . . . the sons of Babel came to her into the bed of loves (xxiii. 2–5, 7, 8, 11, 12, 14, 16, etc.). Samaria is the church which is in affection for truth, and Jerusalem that which is in affection for good; whose whoredoms with the Egyptians, and the sons of Asshur, are perversions of good and truth by external knowledges and reasonings, with which falsities are confirmed, as is manifest from the signification of Egypt (n. 1164, 1165, 1186, 1462) and of Asshur (n. 119, 1186); that this was done even to profane worship, which as to truth is Chaldea (n. 1368), and as to good is the sons of Babel (n. 1182, 1326) is also manifest. In Isaiah: *And it* 5 *shall come to pass at the end of seventy years, that Jehovah will visit Tyre, and she shall return to her hire, and shall commit whoredom with all the kingdoms of the . . . earth* (xxiii. 17). It is the boastful display of falsity which is signified by the hire and the whoredom of Tyre. That Tyre means knowledges of truth may be seen above (n. 1201); also that the kingdoms with which the whoredom was committed are truths (n. 1672). In Jeremiah: *Thou* 6 *hast committed whoredom with many companions; and return again unto Me. Lift up thine eyes unto the hills, and see; where hast thou not been lien with? By the ways hast thou sat for them as an Arab in the wilderness, and thou hast polluted the land with thy whoredoms and with thy wickedness* (iii. 1, 2). To commit whoredom and to pollute the land with whoredoms, is to pervert and falsify the truths of the church: that the land is the church see

above (n. 662, 1066, 1067). Again: *By the report of her whoredom she polluted the land, she committed adultery with stone and with wood* (iii. 9). To commit adultery with stone and with wood, is to pervert the truths and goods of external worship: that stone is such truth may be seen above (n. 643, 1298), also that wood is such good (n. 643). Again: *Because they have wrought folly in Israel, and have committed adultery with the wives of their fellows, and have spoken a word in My name falsely, which I commanded them not* (xxix. 23). To commit adultery with the wives of their fellows, is to teach falsity as from them. Again: *In the prophets of Jerusalem I have seen a horrible thing, in committing adultery and walking in falsehood* (xxiii. 14); where to commit adultery relates to good which is contaminated, and to walk in falsehood relates to truth which is perverted. Again: *I have seen thine abominations: thine adulteries, and thy neighings, the foulness of thy whoredom upon the hills in the field. Woe unto thee, O Jerusalem, thou wilt not be made clean; how long shall it yet be?* (xiii. 27.) In Hosea: *Whoredom, and wine, and new wine, take possession of the heart. My people inquireth of their stick, and their staff will declare it; for the spirit of whoredom hath led them away, and they have committed whoredom from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under the oak, the poplar, and the terebinth . . . therefore your daughters commit whoredom, and your daughters-in-law commit adultery. Shall I not visit upon your daughters because they commit whoredom, and upon your daughters-in-law because they commit adultery? for they themselves divide with whores, and sacrifice with the harlots* (iv. 11–14). What each of these things signifies in the internal sense may be evident from the signification of wine, as falsity; of new wine, as evil therefrom; of the stick which is inquired of, as the good of the enjoyment of some lust; of the staff which will declare, as the imag-

inary power of their understanding; also of the mountains and hills, as the loves of self and the world; of the oak, the poplar, and the terebinth, as so many gross perceptions thence upon which they trust; of the daughters and daughters-in-law, as such affections. It is hence manifest what is there signified by the whoredoms, adulteries, and harlots. In the same: *O Israel, thou hast committed whoredom from* 11
thy God, thou hast loved hire upon all the corn-floors (ix. 1). Hire stands for the boastful display of falsity. In Moses: *Lest thou make a covenant with the inhabitant of the land, and they commit whoredom after their gods, and sacrifice unto their gods; and one call thee, and thou eat of his sacrifices, and thou take of his daughters for thy sons, and his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods* (Exod. xxxiv. 15, 16). In the same: *I will cut off all that commit whoredom after him, committing whoredom after Molech, from among their people; and the soul that turneth unto them that have familiar spirits, and unto the wizards, to commit whoredom after them, I will set My face against that soul, and will cut him off from among his people* (Lev. xx. 5, 6). In the same: *Your sons shall be shepherds in the wilderness forty years, and shall bear your whoredoms, until your carcases be consumed in the wilderness* (Num. xiv. 33). In the same: *Remember all the precepts of Jehovah, and do them, that ye spy not out after your own heart, and your own eyes, after which ye do commit whoredom* (Num. xv. 39). Still more plainly in John: *An angel said, Come* 12
hither, I will show thee the judgment of the great harlot that sitteth upon many waters, with whom the kings of the earth have committed whoredom, and the inhabitants of the earth have been made drunk with the wine of her whoredom (Apoc. xvii. 1, 2). The great harlot stands for those who are in profane worship; the many waters upon which she sits, are knowledges (n. 28, 739); the kings of the earth, who have committed whoredom with her, are the

truths of the church (n. 1672, 2015, 2069); the wine with which they were made drunk is falsity (n. 1071, 1072). Because wine and drunkenness signify these things, it is said of the daughters of Lot, that they made their father
13 drink wine (verses 32, 33, 35). In the same: *Babylon hath made all the nations drink of the wine of the fury of her whoredom, and the kings of the earth have committed whoredom with her* (Apoc. xviii. 3). Babylon or Babel stands for a worship the externals of which appear holy, while the interiors are profane (n. 1182, 1295, 1326); the nations that she makes to drink, are the goods which are profane (n. 1259, 1260, 1416, 1849); the kings who committed whoredom with her are truths (n. 1672, 2015, 2069. In the same: *True and just are the judgments of the Lord God, for He hath judged the great harlot, who corrupted the earth with her whoredom* (Apoc. xix. 2); where the earth stands for the church (n. 566, 662,
14 1066, 1068, 2117, 2118). Because whoredoms signify such things, and daughters affections, it was therefore so severely prohibited that the daughter of a priest should commit whoredom; of which we read in Moses: *The daughter of a priest, if she begin to commit whoredom, she is profaning her father, she shall be burned with fire* (Lev. xxi. 9). It was also commanded that they should not bring hire of a harlot into the house of Jehovah, because it is an abomination (Deut. xxiii. 18). And on this account there was such an inquisitorial process concerning a wife, whose husband had conceived a suspicion of adultery (Num. v. 12–31); in which each and everything has relation to the adulterations of good. Besides, there are many kinds of adulteries and whoredoms, and still more varieties, which are spoken of in the Word. This kind which is described by Lot's daughters' lying with their father, is what is called Moab and the son of Ammon, now to be explained.

2467. Verses 37, 38. *And the firstborn bare a son, and called his name Moab; he is the father of Moab unto this*

day. And the younger, she also bare a son, and called his name Benammi; he is the father of the sons of Ammon unto this day. "The firstborn bare a son" signifies the religious system of that church as to good; "and called his name Moab" signifies its quality; "he is the father of Moab unto this day" signifies that thence are those of this quality. "And the younger she also bare a son" signifies the falsified truth of that church; "and called his name Benammi" signifies its quality; "he is the father of the sons of Ammon unto this day" signifies that thence are those of this quality.

2468. These things, again, need no confirmation; for it is manifest from the explanation itself, and from what precedes and what follows, that such things are signified. But what and of what quality is the religion that is signified by Moab and the sons of Ammon, may be evident from their origin, as described; as also from many passages in the Word, both the historic and the prophetic, where they are named. They are in general those who are in external worship, which appears in a manner holy, but not in internal worship; and who seize upon the things which are of external worship as goods and truths, but reject and despise those of internal worship. Such worship and such religion 2 falls to those who are in natural good, but who despise others in comparison with themselves. They are not unlike fruits which in the external form are not unbeautiful, but which are mouldy or rotten within; and they are not unlike marble vases, in which are things impure and even foul; or not unlike women seemly enough in face, form, and manners, but diseased within, and full of impurities. For there is a common good with them, which appears not ill-favored; but the particulars entering into it are filthy. In the beginning indeed it is not so, but it gradually becomes so; for such men easily suffer themselves to be imbued with whatever things are called good, and thence with any falsities whatsoever, which, because they confirm

them, they think to be truths; and this because they despise the interiors of worship, for the reason that they are in the love of self. They have their existence and derivation from those who are in external worship alone, represented in this chapter by Lot; and this when the good of truth is desolated. They are described in the Word, both such as they are in the beginning, when their good has not yet become so defiled; and afterward, when it is becoming defiled; and also after this, when it is altogether defiled, and they reject the interiors of worship
3 and of doctrine. What they are in the beginning when their good has not yet become so defiled, is described in Daniel: *In the time of the end shall the king of the south thrust at him; and the king of the north shall rush upon him like a whirlwind, with chariot, and with horsemen, and with many ships, and shall come into the lands, and shall overflow, and pass through; and he shall come into the land of glory, and many lands shall be overthrown; these shall be delivered out of his hand, Edom, and Moab, and the chief of the sons of Ammon* (xi. 40, 41). The king of the south stands for those who are in goods and truths, the king of the north for those who are in evils and falsities; the king of the north with chariot, horsemen, and ships, coming upon the lands, overflowing, and passing through, signifies that the evils and falsities meant by chariots, horsemen, and ships, are to prevail; Edom, Moab, and the chief of the sons of Ammon who are to be rescued out of his hand, stand for those who are in such good not yet so defiled by falsities; on which account they are called
4 the firstfruits of the sons of Ammon. In Moses: *We passed through by the way of the wilderness . . . and Jehovah said unto Moses, Distress not Moab, neither contend with them in war, for I will not give thee of his land for an inheritance; because I have given Ar unto the sons of Lot, for an inheritance* (Deut. ii. 8, 9). And concerning the sons of Ammon: *Jehovah spake unto Moses, saying,*

Thou art to pass this day over Ar the border of Moab, and thou wilt come near over against the sons of Ammon; distress them not, nor contend with them; for I will not give thee of the land of the sons of Ammon for an inheritance, because I have given it unto the sons of Lot for an inheritance (Deut. ii. 17–19). Ar stands for such good; Moab and the sons of Ammon for those who are in such good, but in the beginning; on which account it is ordered that they be not distressed. Hence it is that Moab drove out 5
the Emim, and the Rephaim who were like the Anakim; and that the sons of Ammon also drove out the Rephaim whom they called the Zamzumim (Deut. ii. 9–11, 18–21). By the Emim, the Rephaim, the Anakim, the Zamzumim, are signified those who were imbued with the persuasions of evil and falsity (see n. 589, 1673); by Moab and the sons of Ammon here, those who were not yet so imbued. But these, when they also were imbued, that is, when their good was defiled by falsities, were likewise driven out (Num. xxi. 21–31; Ezek. xxv. 8–11). What they are 6
when their good is becoming defiled, is described in Jeremiah: *Unto Moab thus said Jehovah . . . Woe unto Nebo, for it is laid waste, Kiriathaim is put to shame, is taken, Misgab is put to shame and is dismayed. The praise of Moab is no more. . . . Give wing to Moab, for flying she must fly away, and her cities shall become a desolation, without any to dwell therein. Leave the cities, and dwell in the rock, O inhabitants of Moab; and be like the dove; she maketh her nest in the sides of the mouth of the pit. . . . I know his wrath, saith Jehovah, but it is not true; his lies, they have not done right. Therefore will I howl for Moab, and I will cry out for all Moab. . . . With more than the weeping of Jazer will I weep for thee, O vine of Sibmah; thy branches passed over the sea, they reached even to the sea of Jazer; upon thy summer fruits and upon thy vintage the spoiler is fallen. . . . Therefore my heart soundeth over Moab, like pipes. . . . Woe unto thee, O Moab, the people*

of Chemosh is destroyed; for thy sons are taken into captivity, and thy daughters into captivity. And I will bring back the captivity of Moab in the latter days (xlviii. 1, 9,
7 28, 30–32, 36, 46, 47). In this whole chapter Moab is treated of; but through him those are treated of who are in such good, how they suffer themselves to be imbued with falsities; on which account it is said that they should give wing to Moab, that she may fly away, and that her cities shall become a desolation; but that they should leave the cities, and dwell in the rock, and make nests like the dove in the sides of the mouth of the pit, and other things, by which they are persuaded to remain in their common goods and truths; and that if they should then be seduced by the falsities of ignorance, they will be brought back from captivity in days to come; but of those with whom this was not done it is said, "I will howl for Moab, and I will cry out for all Moab, and my heart soundeth over Moab." The falsities with which they are imbued are signified by Nebo, Kiriathaim, Misgab, Sibmah, Jazer, Chemosh, and
8 other names in this chapter. In Isaiah: *A nest sent forth shall the daughters of Moab be. . . . Give counsel, execute judgment; make thy shadow like the night* in the midst of the noonday; hide the outcasts, bewray not the wanderer, let mine outcasts dwell with thee, O Moab; be thou a covert to them from the spoiler. . . . We have heard of the pride of Moab, he is very proud, his arrogancy, his pride, and his wrath; his lies are not so; therefore Moab shall howl, for Moab every one shall howl. . . . Therefore my bowels shall sound like a harp for Moab, and mine inward parts for Kir-heres. And it shall come to pass when Moab shall be seen, when he is wearied upon the high place, and shall come to his sanctuary to pray, that he shall not prevail. . . . In three years, as if years of hire, and the glory of Moab shall be brought into contempt, with all his*

* *Totam*; but *sicut noctem* n. 9642.

great multitude; and the remnant shall be very small, of no strength (xvi. 2–4, 6, 11, 12, 14). Moab is also treated of in this whole chapter, and through him those who are in such good; and they are described there in words similar to those in Jeremiah (chapter xlviii); and they are persuaded in like manner to remain in their common goods and truths, and not suffer themselves to be imbued with falsities. The common goods and truths are signified by their giving counsel, executing judgment, hiding the outcasts, not bewraying the wanderer, being a covert to the outcasts from the spoiler; all which things signify the externals of worship. But because they suffer themselves to be imbued with falsities, it is said, "in three years, as years of hire, shall the glory of Moab be brought into contempt, with all his great multitude, and the remnant shall be very small, of no strength." Because they are easily led away, 9
Moab is called "the sending forth of the hand of the Philistines," and the sons of Ammon their obedience, in Isaiah: *The root of Jesse which standeth for an ensign of the peoples, unto Him shall the nations seek, and His resting place shall be glory . . . the envy of Ephraim shall depart, and they that vex Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim; and they shall fly down upon the shoulder of the Philistines toward the sea; together shall they spoil the sons of the east, Edom, Moab the sending forth of their hand, and the sons of Ammon their obedience* (xi. 10, 13, 14). The Root of Jesse stands for the Lord, Judah for those who are in celestial good, Ephraim for those who are in spiritual truth, the Philistines for those who are in the memory of the knowledges of truth and not in charity, the sons of the east for those who are in the memory of the knowledges of good and also not in charity; and Moab is called the sending forth of their hand, and the sons of Ammon their obedience, because they are imbued with falsities by them. But 10
what those who are called Moab and the sons of Ammon

become when their good has been altogether defiled by falsities, is described in David: *God hath spoken in His holiness . . . Gilead is Mine, Manasseh is Mine, Ephraim also is the strength of My head, Judah is My lawgiver, Moab is My washpot* (Ps. lx. 7–9, and also Ps. cviii. 8–10). The
11 washpot stands for good defiled by falsities. In Jeremiah: *The praise of Moab is no more; in Heshbon they have devised evil against him: come, let us cut him off from being a nation. . . . Moab hath been at peace from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, and hath not gone into exile; therefore his taste remaineth in him, and his scent is not changed. On all the housetops of Moab . . . there shall be lamentation everywhere, because I have broken Moab like a vessel in which there is no pleasure* (xlviii. 2, 11, 38). The falsities with which the good which is Moab is defiled are here called lees, in which the taste and the odor remain, if he is not reformed, which is here denoted by being emptied from vessel to vessel. The good itself is called the vessel in which there is no pleasure, as in David it is called the washpot, in which washing is done. In Isaiah: *In this mountain the hand of Jehovah resteth, and Moab shall be trodden down under it, as chaff is trodden*
12 *down in the dunghill* (xxv. 10). That they who are in such good, care for externals only, and despise, reject, and indeed spew out, the internals of worship and of doctrine, and that hence they hold falsities for truths, is shown in Ezekiel: *Son of man, set thy face toward the sons of Ammon, and prophesy against them; and say unto the sons of Ammon, Hear the word of the Lord Jehovih. Thus said the Lord Jehovih: Because thou saidst, Aha, against My sanctuary when it was profaned, and against the land of Israel when it was made desolate, and against the house of Judah when they went into captivity, . . . I will make Rabbah a habitation for camels, and the sons of Ammon a couching-place for the flock. . . . The Lord Jehovih said, Because*

thou hast clapped the hand, and hast stamped with the foot, and hast been glad with all the contempt of thy soul against the land of Israel, therefore, behold, I will stretch out My hand upon thee, and give thee for a spoil to the nations, and I will cut thee off from the peoples, and destroy thee from the lands (xxv. 2–11). "Aha, against My sanctuary when it was profaned, and against the land of Israel when it was made desolate, and against the house of Judah when they went into captivity," "thou hast clapped the hand, and hast stamped with the foot, and hast been glad with all the contempt of thy soul against the land of Israel," are expressions of contempt, derision, and rejection of the interiors of worship and doctrine; and when these are rejected, externals are of no avail; but they are given for a spoil to the nations, that is, are taken possession of by evils, and are cut off from the peoples, that is by falsities, and are destroyed from the earth, that is, because of no church. In Zephaniah: *I have heard the reproach of* 13
Moab, and the blasphemies of the sons of Ammon, who reproached My people; they magnified themselves against their border: therefore, as I live, Moab shall be as Sodom, and the sons of Ammon as Gomorrah, a possession of the nettle, and a salt-pit, and a perpetual desolation. . . . This they have for their pride, because they reproached and magnified themselves against the people of Jehovah Zebaoth (ii. 8–10). To reproach the people, and to magnify themselves against their boundary, and against the people of Jehovah Zebaoth, is to hold vile and reject interior truths, which are the people of Jehovah Zebaoth. Thence goods become evils of falsity, which are Sodom and the possession of the nettle; and truths become falsities, which are Gomorrah and the salt-pit. For it is from internals that externals are good and true. In David: *Thine enemies* 14
. . . craftily meditate a secret thing against thy people, they consult together against thy hidden ones . . . Come, let us cut them off from being a nation, and let the name of Israel

be no more in remembrance; for they consult together with one heart; against thee do they make a covenant, the tents of Edom, and the Ishmaelites, Moab and the Hagarenes, Gebal and Ammon and Amalek, Philistia with the inhabitants of Tyre; Asshur also is joined with them, they are an arm to the sons of Lot (Ps. lxxxiii. 2–8). To consult together against the hidden ones, to cut them off from being a nation, that the name of Israel should be no more in remembrance, is altogether to cast out interior things; the tents of Edom, the Ishmaelites, Moab, the Hagarenes, Gebal, and Ammon, are they who are in the externals of worship and doctrine; Philistia with Tyre are things which they speak concerning internals, but they are not in them; Asshur, who is an arm to the sons of Lot, is reasoning by
15 which they fight for externals and against internals. In Moses: *A man shall not take his father's wife, and shall not uncover his father's skirt. He that is mutilated by crushing, or bruised in the stones, shall not come into the congregation of Jehovah. . . . A Moabite and an Ammonite shall not come into the congregation of Jehovah; even to the tenth generation, they shall not come into the congregation of Jehovah for ever* (Deut. xxii. 30; xxiii. 1–3). From this it is manifest what Moab and Ammon are in the end of days, or when they are altogether imbued with falsities — that is, those with whom good is adulterated and truth falsified — by this, that they despise, reject, and at length cast out all interior things. On this account they are also named here from foul adulteries — such as, to take a father's wife, and to uncover a father's skirt; nearly as is related of Lot's daughters, from whom Moab and Ammon were — also from the mutilated by crushing, and the bruised in the stones, by whom are signified those who cast out whatever is of love and charity. The congregation of Jehovah is heaven, into which they cannot come, because they have no remains; which are solely from interior goods and interior truths, and are signified by the tenth

generation (n. 576, 1738, 2280). They were also among 16
the nations which sacrificed their sons and daughters to Molech, by which is signified in the internal sense, that they extinguished truths and goods; for the god of Moab was Chemosh, and the god of the sons of Ammon was Molech and Milchom (1 Kings xi. 7, 33; 2 Kings xxiii. 13), to which they sacrificed (2 Kings iii. 27). That by sons and daughters, truths and goods are signified, may be seen above (n. 489–491, 533, 1147). These things now 17
are Moab and Ammon; but their kinds of falsity, by which they adulterate goods and extinguish truths, are many; which are thus recounted in Jeremiah, but merely by names: *Judgment is come upon the land of the Plain, upon Holon, upon Jahzah, and upon Mephaath; and upon Dibon, and upon Nebo, and upon Beth-diblathaim; and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon; and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far and near. The horn of Moab is cut off, and his arm is broken. . . . Make him drunken, because he magnified himself against Jehovah; and Moab shall exult in his vomit* (xlviii. 21–26). These are the kinds of falsity which meet together in those who are called Moab and Ammon; but what they are, and of what kind, may be evident from the signification of the several names in the internal sense. That names in the Word signify nothing else than things, has been shown many times.

MAN'S MEMORY REMAINING AFTER DEATH, AND REMEMBRANCE OF THINGS DONE IN THE LIFE OF THE BODY.

2469. It is scarce known to any one as yet that every man has two memories, an exterior and an interior; and that the exterior belongs to his body, but the interior to his spirit.

2470. Man while living in the body, can hardly know that he has an interior memory, because it then acts almost

as one with his exterior memory; for the ideas of thought of the interior memory flow into the things in the exterior memory, as into their vessels, and are there conjoined. It is as when angels and spirits are speaking with a man; then their ideas, by which they converse together, flow into the words of the man's language, and so conjoin themselves with them that they do not know otherwise than that they are speaking the man's own language; when yet the ideas are theirs and the words into which they flow are the man's; on which subject I have often spoken with spirits.

2471. These two memories are altogether distinct from each other. To the exterior memory, which belongs to man while he is living in the world, pertain all the words of languages, also the objects of the outer senses, and also the matters of knowledge belonging to the world. To the interior memory pertain the ideas of the speech of spirits, which are of the inner sight, and all rational things, from the ideas of which thought itself exists. That these are distinct from each other, man does not know, both because he does not reflect upon it and because he is in corporeal things, from which he cannot then so far withdraw his mind.

2472. Hence it is that men while living in the body, cannot speak together except by languages distinguished into articulate sounds, that is, into words, and are unable to understand one another unless they are acquainted with those languages, for the reason that their speech is from the exterior memory; but that spirits speak together by a universal language, distinguished into ideas such as are of thought itself, and that they can thus converse with any spirit whatever, of whatever language and nation he had been while in the world; for the reason that their speech is from the interior memory. Into this language every man comes immediately after death, because he comes into this memory, which, as was said, belongs to his spirit (see n. 1637, 1639, 1757, 1876).

2473. The interior memory surpasses the exterior immensely, and is relatively as some myriads to one, or as light to darkness; for myriads of the ideas of the interior memory flow into a single thing of the exterior memory, and present there an obscure general thing. Hence all the faculties of spirits, and still more those of angels, are in a more perfect state, as well their sensations as their thoughts and perceptions. In what way the interior memory excels the exterior, may be evident from examples. Suppose a man, whether friend or enemy, who has been known to another by familiar intercourse for many years — when that other calls him to mind, what he then thinks of him is presented as one obscure idea, and this because it is from the exterior memory; but when the same one, on becoming a spirit calls him to mind, what he then thinks of him is presented as to all the ideas which he ever gained concerning him; and this because he then thinks from the interior memory. And so it is with every thing; the thing itself, of which one has known many things, presents itself in the exterior memory as a single general thing; but in the interior memory it presents itself as to all the particulars of which he has ever gained for himself an idea respecting that thing; and this in wonderful form.

2474. Whatever things a man hears and sees, and by which he is affected, are without the man's knowledge inserted as to ideas and ends in his interior memory, and remain in it, so that not anything perishes; though the same things be obliterated in the exterior memory. Such, therefore, is the interior memory that particulars are inscribed on it; and indeed the very least particulars which the man has ever thought, spoken, and done, even what has appeared to him as but a shadow, with the minutest particulars, from earliest infancy to the last of old age. The memory of all these things the man has with him when he comes into the other life, and he is led successively into full recollection of them. This is his *Book of*

Life, which is opened in the other life, and according to which he is judged. Man can scarcely believe this, but still it is most true. All the ends, which have been in obscurity to him, and all the things thought; also all that were spoken and done therefrom, to the smallest point, are in that Book, that is, in the interior memory, and whenever the Lord grants, are made manifest before the angels as in clear day. This has several times been shown to me, and has been attested by so much experience that not the least doubt remains.

2475. It is as yet known to no one what is the state of souls after death, as to the memory. From much experience, continued now for many years, it has been given to know, that a man after death loses nothing at all of what has been in his memories, whether in the exterior or in the interior memory; and this so absolutely that nothing can ever be thought of so petty, or so minute, that the man does not have it with him. Thus he leaves absolutely nothing after death, excepting his bones and flesh, which, while he lived in the world, were not animated from themselves, but from the life of his spirit, which was his purer substance annexed to the things of the body.

2476. But with his exterior memory, the case is this; he has all and every particular of it with him; yet it is not then permitted him to use it, but only the interior memory. The reasons are many: the first is that which has been stated, that from the interior memory one can speak and hold intercourse in the other life with all the universe. The second is, that this memory belongs to the spirit and is adapted to its state in which it then is; for exterior things, namely, things scientific, worldly, and corporeal, are adapted to man and correspond to his state when he is in the world and the body; but interior things, namely, things rational, spiritual, and celestial, are adapted and correspond to his spirit.

2477. I once heard spirits speaking together of this, that

whatever is taken as a principle, of whatever nature, may be confirmed by innumerable things, till at length, with him who has confirmed himself, though false it may appear altogether true; and that those who so confirm themselves can be more easily persuaded of a falsity than of the truth. That they might be convinced respecting it, it was proposed to them that they should think and speak together of this, whether it was useful to spirits to use the exterior memory — for spirits converse on such subjects in a manner far surpassing what man can believe, or even conceive, but each one according to his affection. The spirits who were in favor of corporeal and worldly things, confirmed their opinion by many things, on the ground that with the use of the exterior memory they would have lost nothing, but would be men after death equally as before; that thus, by means of man they could have come again into the world; that the enjoyment of life is in the exterior memory; and that intelligence and wisdom are in no other faculty and endowment — besides many other things, by which they confirmed themselves in their principle, until it appeared to them true. But others then thought and 2
spoke from the opposite principle, knowing that what they said was true, because it was from Divine order. They said that if spirits were permitted to use the exterior memory, they would then be in similar imperfection as before, when they were men; that they would thus be in gross and obscure ideas, in comparison with those who are in the interior memory; and thus would not only become more and more foolish, but would also descend, and not ascend; thus would not live for ever — for to immerse themselves again in worldly and corporeal things, would be to give themselves again into the state of death. They said also that if spirits were permitted to use the exterior memory, the human race would perish; for every man is governed by the Lord through angels and spirits; and that if spirits should flow into man from the exterior memory, he could

not think from his own memory, but only from that of the spirit; thus man would come to be no longer in the enjoyment of his own life and his own freedom, but would be obsessed; and they added that the obsessions of former times were nothing else; besides other reasons.

2478. That I might know how the matter stood, as to man's not being able to think from his own memory, if spirits flowed in from their exterior memory, it was permitted two or three times that this should be done; and I then knew no otherwise than that that was mine which was not mine, but a spirit's; and that I had thought the things before, which I had not thought: but this I was not able to perceive, until they withdrew.

2479. A certain newly-arrived spirit was indignant that he did not remember many things which he knew in the life of the body, grieving on account of the enjoyment he had lost and with which he had been very greatly delighted. But it was told him that he had lost nothing at all, and that he knew each and everything he had known, but that in the other life it is not permitted to draw forth such things; and that it was enough that he could now think and speak much better and more perfectly, and not immerse his rational as before in dense things that were obscure, material, and corporeal, which are of no use in the kingdom into which he had now come; and that the things which were in the kingdom of the world were left behind, and he now had whatever conduces to the use of eternal life, and that thus and not otherwise could he become blessed and happy; that it is thus the part of ignorance to believe that in the other life intelligence perishes with the disuse of the corporeal memory; when yet the case is, that as far as the mind can be withdrawn from sensual and corporeal things, it is elevated to spiritual and heavenly things.

2480. Because men after death are in the interior memory, which was of their rational, therefore those who in the world have been skilled in languages above others, cannot

call forth even one syllable of them; and they who have been versed in the sciences above others cannot call up anything of their scientific knowledge, and are sometimes more stupid than others. But whatever they have imbibed by means of the languages, and whatever by means of the sciences, this they bring forth into use, because it has formed their rational. The rational procured from this, is that from which they think and speak. He who has imbibed falsities by means of the languages and sciences, and has confirmed himself in them, reasons from nothing but falsities; but he who has imbibed and confirmed truths, speaks from the truths. It is affection itself which gives life — affection for evil which gives life to falsities, and affection for good which gives life to truths. Every one thinks from affection, and no one without affection.

2481. That men after death, that is, spirits, have lost nothing whatever of the things which are of their external or corporeal memory; but that they retain with themselves all the things of it, or retain it all, though it is not permitted to produce from it the outward particulars of their life, has been given me to know from much experience, as may be evident from what follows. Two whom I had known during their life in the body, and who were enemies to each other, came together. I heard one describing the character of the other with many circumstances, also telling what opinion he had had of him, repeating an entire letter that he wrote to him, and other things in series which were outward particulars and in the exterior memory; all of which the other acknowledged, and at which he was silent.

2482. I heard a certain one upbraiding another, that he had kept back his property, and had not restored it; and this with circumstances which were of the exterior memory, until the other was ashamed. I also heard the other replying, and rehearsing the reasons why he had done it; all of which were worldly particulars.

2483. A certain woman was let into the state in which she was while in the world, when she plotted a misdeed; and then all the particulars of her thoughts, and of her conversation with another female, came out as into clear day. A certain female from the company of the Sirens, because she persisted in denying that she had been such in the life of the body, was let into the state of her corporeal memory; and then her adulteries and shameless deeds, which were known to scarce any one while she lived, were laid open and recounted in series, almost to hundreds; where she had been, with whom she had committed adultery, what she then plotted, and all these as much to the life as if in open day; thus she was convicted. Such things are brought forward when any one wishes to exculpate himself from having been such; and indeed to the life, with every circumstance.

2485. A certain one was with me, whom I had not known in his life in the body. When I inquired whether he knew whence he was, he did not know; but by means of interior sight he was led by me through the cities where I had been, and at length through the city from which he was, and then through its streets and squares, all of which he recognized, and at length into the street where he had dwelt; and if I had been acquainted with the houses, how they were situated, I should have been able to know his house.

2486. That men have with them the things of the corporeal memory, one and all, was made evident to me very often from those with whom I had been acquainted in their life in the body, since, when I spoke with them, they recognized each and every thing which they had done when I was present, as also what they had said and thought at the time. From these and many other experiences, it was given to know for certain that a man brings with him into the other life all the things of the exterior or corporeal memory.

2487. I have been instructed that the exterior memory, viewed in itself, is simply something organic, formed from the objects of the senses, especially of the sight and the hearing, in the substances which are the beginnings of the fibres; and that according to the impressions from these objects are effected variations of form, which are reproduced; and that these forms are varied and changed according to the changes of the state of the affections and persuasions. Also, that the interior memory is in like manner organic, but purer and more perfect, formed from the objects of the interior sight; which objects are disposed into regular series, in an incomprehensible order.

2488. Before I had been instructed by living experience, I imagined with others that no spirit could in any way know the things in my memory and in my thought; but that they were solely in my possession, and were hidden. But I can attest that the spirits with man know and observe the smallest things of his memory and his thoughts, and this much more clearly than the man himself; and that the angels observe the ends themselves, how they bend themselves from good to evil, and from evil to good, and many more things than the man knows; as those which he has merged in his enjoyments, and thus as it were in his nature and disposition; for when this is done, they no longer appear, because he no longer reflects upon them. Let man, therefore, no longer believe that his thoughts are hidden, and that he is not to render an account of his thoughts, and of his deeds according to the thoughts that were in them; for deeds have their quality from the thoughts, and the thoughts from the ends.

2489. The things of the interior memory manifest themselves in the other life by a certain sphere, from which spirits are known at a distance as to what they are, that is, of what affection, and of what opinions. That sphere exists from the activity of the things in the interior memory. Concerning those spheres, see above (n. 1048, 1053, 1316, 1504, etc.).

2490. As to the interior memory, there are retained in it, not only all and each of the things which the man has ever seen and heard from infancy, and those which he has thought, spoken, and done; but also those which he sees and hears, and which he thinks, speaks, and acts, in the other life. But this takes place with a difference. They who are in the persuasion of falsity and the lust of evil drink in and retain all the things that harmonize therewith, for they enter in as water does into a sponge. Other things also flow by them, but are retained so slightly that they scarce know that they are anything. But they who are in the faith of truth and in affection for good retain all things which are true and good, and are continually perfected therefrom. Hence it is that they can be instructed, and are instructed in the other life.

2491. There are spirits, whose origin by the Divine mercy of the Lord will be spoken of elsewhere, who relate to the interior memory. These wander about in bands, and draw out in wonderful ways whatever others know, and whatever they hear they communicate to their companions.

2492. The nature of the memories is sometimes presented to view in the other life, in forms to be seen there alone. Many things are there presented to the sight, which on the other hand with men fall only into the ideas. The exterior memory is thus presented to view as a callus, the interior as a medullary substance such as is in the human brain. From this, it is given to know what their quality is. With those who in the life of the body have fostered the memory alone, and so have not cultivated their rational, the callosity appears hard, and striated within. With those who have filled the memory with falsities, it appears as if made of hair and shaggy, and this from the disorderly mass of things. With those who have fostered the memory for the sake of the love of self and of the world, it appears conglutinated and hardened. With those who have wished

to penetrate into Divine arcana by things scientific, and especially by things philosophical, and would not believe before they were convinced by those things, it appears dark, and of such a nature as to absorb the rays of light and turn them into darkness. With those who have been deceitful and hypocrites, it appears as if bony and of ebony, * reflecting the rays of light. But with those who have been in the good of love and the truth of faith, such a callus does not appear; because their interior memory transmits the rays of light into the exterior, in the objects or ideas of which, as in their basis or as in their ground, the rays are terminated, and find there delightful receptacles. For the exterior memory is the ultimate of order, in which spiritual and heavenly things are softly terminated and reside, when goods and truths are therein.

2493. I have spoken with the angels concerning the memory of things past, and anxiety thence for things to come; and have been instructed that the more internal and the more perfect the angels are, the less they care for past things, and the less do they think of things to come; and that thence also is their happiness. They say that the Lord gives them every moment what to think, and this with blessedness and happiness; and that they are thus without cares and anxieties. Also, that this was meant in the internal sense by manna being received daily from heaven, and by the daily bread in the Lord's Prayer; also, by the instruction not to be solicitous about what they may eat and drink, and wherewith they may be clothed. But that though they do not care for things past, and are not solicitous about things to come, they still have the most perfect recollection of past things, and the most perfect intuition of things to come; because in all their present there is as well the past as the future. They thus have a more perfect memory than can ever be thought of and described.

* *Ebena*, perhaps for *eburnea*, of ivory, as in A. E. 253.

2494. When men who are in love to the Lord and in charity toward the neighbor are living in the world, they have with themselves and in themselves angelic intelligence and wisdom, but stored up in the inmosts of their interior memory; which intelligence and wisdom can in no way be apparent to them, before they put off corporeal things. Then the memory of outward particulars, which has been spoken of, is put to sleep; and they are awakened into the interior memory, and successively afterward into the angelic.

CHAPTER TWENTIETH.

2495. It has been often said and shown before that there is an internal sense in the Word which is not apparent in the letter; and what it is, is evident from the things thus far explained, beginning with the first chapter of Genesis. But yet, as the few at this day who believe in the Word do not know that there is such a sense, it may be well to confirm it further. The Lord describes the Con- 2
summation of the Age, or the last period of the church, thus: *Immediately after the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken* (Matt. xxiv. 29; Mark xiii. 24). That the sun here does not mean the sun, nor the moon the moon, nor the stars the stars, but that the sun signifies love to the Lord and charity toward the neighbor, the moon the faith of love and charity, and the stars knowledges of good and truth, was shown above (n. 31, 32, 1053, 1521, 1529–1531, 2120, 2441). By these words of the Lord is thus signified, that in the consummation of the age, or in the last period of the church, there will no longer be any love, or charity, nor therefore any faith. That this is the 3
sense is evident from similar words of the Lord in the Prophets—as in Isaiah: *Behold, the day of Jehovah cometh, . . . to make the earth a desolation; and He shall destroy the sinners thereof out of it. For the stars of the heavens and the constellations thereof shall not shine with their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine* (xiii. 9, 10); where also the last period of the church, or what is the same, the consummation of the age, is treated of. In Joel:

A day of darkness and of thick-darkness, a day of cloud and obscurity . . . Before Him the earth quaked, the heavens trembled, the sun and the moon were darkened, and the stars withdrew their shining (ii. 2, 10); with similar meaning. Again in the same: *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh* (ii. 31). And again in the same: *The day of Jehovah is near, . . . the sun and the moon were darkened, and the stars withdrew their shining* (iii. 14, 15). In Ezekiel: *When I shall extinguish thee, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light in the heavens will I make dark; and will set darkness upon thy land* (xxxii. 7, 8). So too in John: *I saw, when he opened the sixth seal, and behold, there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became as blood, and the stars . . . fell unto the earth* (Apoc. vi. 12, 13). In the same: *The fourth angel sounded, so that the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, and the third*
4 *part of them was darkened* (Apoc. viii. 12). From these passages it is evident that the Lord's words in the Evangelists involve much the same as His words in the Prophets, namely, that in the last times there will be neither charity, nor faith; and that this is the internal sense. And this is plain also in Isaiah: *The moon shall be ashamed, and the sun shall be put to shame, for Jehovah Zebaoth shall reign in mount Zion, and in Jerusalem* (xxiv. 23); that is, that faith, which is the moon, shall be ashamed, and charity, which is the sun, shall be put to shame, because they are such. It cannot be said of the moon and the sun, that they shall be ashamed and be put to shame. So also in Daniel: The goat's horn *grew toward the south, and toward the east, . . . and grew even to the host of the heavens, and some of the host, and of the stars, it cast down to the earth*

and trampled upon them (viii. 9, 10); where it is plain to every one that the host of the heavens does not signify a host, nor the stars stars.

CHAPTER XX.

1. And Abraham journeyed thence toward the land of the south, and dwelt between Kadesh and Shur, and he sojourned in Gerar.

2. And Abraham said of Sarah his wife, She is my sister: and Abimelech, king of Gerar, sent and took Sarah.

3. And God came to Abimelech in a dream by night, and said to him, Behold, thou wilt die because of the woman whom thou hast taken, for she is married to a husband.

4. And Abimelech had not come near her; and he said, Lord, wilt Thou slay also a just nation?

5. Said he not himself unto me, She is my sister? and she, even she herself said, He is my brother: in the uprightness of my heart and in the blamelessness of my hands have I done this.

6. And God said unto him in the dream, Yea, I know that in the uprightness of thy heart thou hast done this; and I also withheld thee from sinning against Me; therefore I did not suffer thee to touch her.

7. And now restore the man's wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that dying thou shalt die, thou and all that are thine.

8. And Abimelech rose early in the morning, and called all his servants, and spake all these words in their ears; and the men feared greatly.

9. And Abimelech called Abraham, and said unto him,

What hast thou done unto us? and wherein have I sinned against thee, that thou hast brought on me and on my kingdom a great sin? Thou hast done unto me deeds that ought not to be done.

10. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11. And Abraham said, Because I said, Surely there is no fear of God in this place, and they will kill me for my wife's sake.

12. And, moreover, truly she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

13. And it came to pass when God caused me to depart from my father's house, that I said unto her, This is thy kindness which thou shalt do unto me; at every place whither we shall come, say of me, He is my brother.

14. And Abimelech took flock and herd, and menservants and maidservants, and gave unto Abraham; and restored to him Sarah his wife.

15. And Abimelech said, Behold, my land is before thee; dwell in that which is good in thine eyes.

16, And unto Sarah he said, Behold, I have given a thousand of silver to thy brother; behold, it is unto thee a covering of the eyes to all that are with thee, and with all; and she was vindicated.

17. And Abraham prayed unto God, and God healed Abimelech, and his wife, and his maidservants; and they brought forth.

18. For Jehovah closing had closed up for that cause every womb of the house of Abimelech, for the cause of Sarah, Abraham's wife.

CONTENTS.

2496. In the twelfth chapter above, Abraham's sojourning in Egypt is treated of; by which was signified the

Lord's instruction in knowledges when still a boy. Here it is now treated of Abraham's sojourn in Gerar, where Abimelech was; by which the Lord's instruction is in like manner signified, but in the doctrinals of charity and faith. Here especially the doctrine of charity and faith is treated of, as to its origin; namely, that it is spiritual from a celestial origin, but not from the rational.

2497. The Lord's state in which He was when He first instructed Himself in the doctrinals of charity and faith, is treated of. The state itself is signified by Kadesh and Shur; the doctrine of faith by Abimelech king of Gerar (verses 1, 2). That He at first thought respecting the rational, that it should be consulted (verse 2). That still it was not consulted (verses 3, 4, 8, 9). The reasons why He so thought (verses 5, 6, 10–13). The doctrine of charity and faith is spiritual from a celestial origin (verse 7). That He was so instructed, and that then all things rational, as also all knowledges, were serviceable to Him, like a covering or garment (verses 14–16). And so the doctrine was perfect (verse 17). It would have been otherwise, if from the rational (verse 18).

INTERNAL SENSE.

2498. That these historical accounts, like all other things of the Word, involve Divine arcana, is evident from the fact that Abraham now again said that his wife was his sister; for the same thing occurred when he came into Egypt; for he then said to Sarah, "Say, I pray, thou art my sister" (Gen. xii. 13). And not Abraham alone; but Isaac likewise, when he came to Gerar, said that his wife Rebecca was his sister: "The men of that place asked concerning his wife, and he said, She is my sister" (Gen. xxvi. 6, 7). In those chapters also other like things occur; so that such accounts are given three times; which, with-

out a hidden cause in the internal sense, would not have been done.

2499. Verse 1. *And Abraham journeyed thence toward the land of the south, and dwelt between Kadesh and Shur, and he sojourned in Gerar.* "Abraham journeyed thence toward the land of the south" signifies the Lord's progression in the goods and truths of faith — Abraham is the Lord in that state; "and dwelt between Kadesh and Shur" signifies His state in particular — Kadesh is affection for interior truth proceeding from what is rational; Shur is affection for exterior truth proceeding from knowledges; "and he sojourned in Gerar" signifies instruction thence in spiritual things of faith.

2500. *Abraham journeyed thence toward the land of the south.* That this signifies the Lord's progression in the goods and truths of faith, is evident from the signification of journeying, which is to progress (see n. 1457); and from the signification of the land of the south, as the good and truth of faith (see n. 1458). It was before said of Abraham, in the twelfth chapter, that he journeyed, going and journeying toward the south, when he went into Egypt (verses 9, 10); by which was signified in the internal sense, that the Lord, when a boy, progressed into goods and truths as to the learning of knowledges (n. 1456, 1459); here now it is said that he journeyed toward the land of the south, by which further and interior progression is signified, which is into goods and truths as to the doctrine of faith; on which account it is here said the "land of the south," because land in its proper sense signifies the church, for which
2 is doctrine (n. 566, 662, 1066, 2117, 2118). As regards the Lord's instruction in general, what it was is clear in this chapter in the internal sense; namely, that it was by continual revelations, and thus by Divine perceptions and thoughts from Himself, that is, from His Divine; which perceptions and thoughts He implanted in Divine intelligence and wisdom, and this even to the perfect union of

His Human with His Divine. This way of growing wise cannot be given at all with any man; for it flowed in from the Divine itself, which was His inmost, because it was of the Father, of Whom He was conceived; thus from the Divine Love itself, which the Lord alone had, and which was that He would save the whole human race. It is an 3 arcanum which as yet is scarce known to any one, that in love itself there is wisdom and intelligence; but these are such as the love is. That there is wisdom and intelligence in love is because all influx is into love, or what is the same, into good, thus into man's very life. Thence is the wisdom and intelligence of the angels, which is ineffable. Thence also is the wisdom and intelligence of men who are in love to the Lord and in charity toward the neighbor; who, although they have no perception of it in themselves while they are living in the body, still come into it after death, for the reason that it is in the very love and charity (see n. 2494). But as regards the Lord's love, it was infinitely above the love in which the angels are, for it was the Divine love itself; and therefore He had in Himself a supereminence of all wisdom and intelligence; into which, however, because He was born man, and was to progress as a man according to Divine order, He introduced Himself successively, that He might thus unite His Human to the Divine, and make it Divine; and this by His own power.

2501. That Abraham is the Lord in that state, is evident from the representation of Abraham, as the Lord; here the Lord in that state (as also before, n. 1893, 1965, 1989, 2011, 2172, 2198).

2502. *And dwelt between Kadesh and Shur.* That this signifies His state in particular, is evident from the signification of dwelling, as being to live (see n. 1293). What precedes also indicates this, namely, that Abraham journeyed thence toward the land of the south, by which the Lord's progression into the goods and truths of faith is sig-

nified; and as it is now said that he dwelt between Kadesh and Shur, it follows that nothing else is signified than the Lord's state in particular, which is described by Kadesh and Shur — now to be explained.

2503. That Kadesh is affection for interior truth that proceeds from what is reasonable, and Shur affection for exterior truth that proceeds from knowledges, is evident from the signification of Kadesh and Shur. That Kadesh signifies truth about which there is contention, was shown above (n. 1678), thus contention concerning truth in regard to its origin, whether it is from the reason; as is manifest from what follows. But because with the Lord all truth was from a celestial origin, Kadesh here signifies affection for truth. With every man of the church there are rational truths and truths of knowledge. Rational truths are interior, but truths of knowledge are exterior. These are distinct from each other, altogether like man's two memories (see n. 2469–2473, etc.). It follows that there are also two affections for truth — the one interior, for what is rational, and the other exterior, for knowledge. The affection for interior truth that proceeds from what is rational is here signified by Kadesh, but the affection for exterior truth that proceeds from knowledge by Shur. That Shur signifies that truth may be seen above (n. 1928). That names in the Word signify nothing else than things, has been shown above (n. 1224, 1264, 1876, 1888, and in many other places).

2504. *And he sojourned in Gerar.* That this signifies instruction thence in the spiritual things of faith, is evident from the signification of sojourning, which is to be instructed (see n. 1463, 2025); and from the signification of Gerar, as what is spiritual of faith. Gerar is named in some places in Genesis (as chap. x. 19; xxvi. 1, 6, 17, 20, 26); and in these it signifies faith, and this for the reason that Gerar was in Philistia; and by Philistia the learning of the knowledges of faith is signified (see n. 1197, 1198);

and it was Gerar where the king of the Philistines dwelt. Hence it is that faith itself is signified by Gerar (n. 1209); and by the king of Gerar the truth itself of faith; for king in the internal sense is truth (n. 1672, 2015, 2069). Thus by Abimelech, who is spoken of in what follows, is signified the doctrine of faith. In general there are intellectual 2 things of faith, rational things of faith, and knowledges of faith. They thus proceed in their order from interiors to exteriors. The things of faith which are inmost are called intellectual; those which proceed from them or thence are the rational things of faith; those again which are from these are the knowledges of faith. They are — to use the language of the learned — as prior to posterior, or what is the same, as higher to lower, that is, as interior to exterior. It appears to man indeed as if the knowledge of faith were first, and the rational then existed from it, and at length the intellectual; and this for the reason that man proceeds thus from boyhood. But still, though man does not know it, the intellectual flows in continually into the rational, and this into the faculty of knowing; but in boyhood obscurely, in adult age more evidently, and at length in full light when the man is regenerated. Then it is apparent that this is the order, and still more clearly in the other life (see n. 1495). All these are called spiritual things; which are distinguished thus into degrees, and succeed in such an order. The spiritual things of faith are all the truths which are from good, that is, from a celestial origin. Whatever is derived from the celestial is a spiritual thing of faith.

2505. Verse 2. *And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent and took Sarah.* "Abraham said" signifies the Lord's thought; "of Sarah his wife" signifies spiritual truth conjoined to the celestial; "She is my sister" signifies rational truth; "and Abimelech king of Gerar sent" signifies the doctrine of faith — Abimelech is the doctrine of faith looking to

what is rational; "and took Sarah" signifies the affection for consulting the rational.

2506. *Abraham said.* That this signifies thought, is evident from the signification of saying, in the histories of the Word, as being to perceive, as also to think (see n. 1898, 1919, 2061, 2080, 2238, 2260, 2271, 2287).

2507. *Of Sarah his wife.* That this signifies spiritual truth conjoined to the celestial, is evident from the signification of Sarah as a wife, as intellectual truth conjoined to the Divine good, or what is the same, spiritual truth conjoined to the celestial (see n. 1468, 1901, 2063, 2065, 2172, 2173, 2198). What the spiritual is, and what the celestial, has often been told before (see n. 1155, 1577, 1824, 2048, 2088). That is called celestial, which is of good, that is, which is of love to the Lord and of charity toward the neighbor; and that spiritual, which is of truth, that is, which is of faith thence.

2508. *She is my sister.* That this signifies rational truth, is evident from the signification of a sister, as rational intellectual truth (see n. 1495). That rational truth is a sister, can be seen only from the heavenly marriage; for the things which descend from this, have kinship among themselves, like relationships and connections on earth (concerning which see n. 685, 917); and this with indefinite variety. The heavenly marriage itself is only between the Divine good and the Divine truth. From this is conceived in man the intellectual, the rational, and the faculty of knowing; for without conception from the heavenly marriage, a man cannot be imbued with understanding, nor reason, nor knowledge, and consequently cannot be a man. As far, therefore, as he receives from the heavenly marriage, he is a man. The heavenly marriage is in the Lord Himself, thus the Lord is that marriage itself; for He is the Divine good itself and at the same time the Divine truth. Angels and men are in the heavenly marriage so far as they are in love to the Lord and in charity toward the neighbor,

and so far as they are thence in faith; that is, so far as they are in the Lord's good, and thence in truth; and they are then called daughters and sons, and in their relation to one another sisters and brothers; but this with differences. Rational truth is called a sister because it is conceived from the influx of the Divine good into the affection for rational truths; the good which is thence in the rational is called a brother, and the truth which is thence, a sister. But this will be better seen from what is said by Abraham in verse 12 of this chapter: "And moreover, truly she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."

2509. *And Abimelech king of Gerar sent.* That this signifies the doctrine of faith, is evident from what was said above (n. 2504), namely, that by Philistia the learning of the knowledges of faith is signified (n. 1197, 1198); by Gerar, which was in Philistia, faith (n. 1209, 2504); by king, the truth itself of faith (n. 1672, 2015, 2069). Hence by Abimelech is signified the doctrine of faith, but the doctrine of faith looking to what is rational; as will be manifest from what now follows.

2510. That Abimelech is the doctrine of faith looking to what is rational, may be evident from this, that he looked to Sarah, not as Abraham's wife, but as his sister; and by Sarah as a sister is signified rational truth (n. 2508). The same is also manifest from what follows; for the doctrine of faith is there treated of, whether it has its origin from the rational, or from the celestial. Hence Abimelech signifies the doctrine of faith looking to what is rational. Doctrine is said to look to what is rational, when nothing is acknowledged as truth of doctrine but what can be comprehended by the reason; so that the consideration of all the things which are of doctrine is from the rational. Yet that the doctrine of faith is not from a rational but from a celestial origin, is taught in the internal sense in what follows.

2511. *And took Sarah.* That this signifies affection for consulting the rational, is evident from the signification of Sarah as a sister, which is rational truth (see n. 2508); also from the signification of taking her, as from affection toward her; thus, in the internal sense, from affection for consulting the rational. The things contained in this verse involve the Lord's first thought respecting the doctrine of faith; whether it would be well to consult the rational, or not. The first thought was such, because the Lord progressed according to all Divine order; and whatever was of the human into which He was born, and which He derived from the mother, must necessarily be put off, that He might put on the Divine; thus also this human thought, namely, whether the rational was to be consulted in doctrinals of faith.

2512. Verse 3. *And God came to Abimelech in a dream by night, and said to him, Behold, thou wilt die because of the woman whom thou hast taken, for she is married to a husband.* "God came to Abimelech" signifies the Lord's perception concerning the doctrine of faith; "in a dream by night" signifies that it was obscure; "and said to him" signifies thought thence; "Behold, thou wilt die because of the woman" signifies that the doctrine of faith would be nought, if the rational were consulted as to its contents; "for she is married to a husband" signifies that the doctrine of true faith, and the things therein, are conjoined to the celestial.

2513. *God came to Abimelech.* That this signifies the Lord's perception concerning the doctrine of faith, is evident from the signification of God's coming, and from the signification of Abimelech. That God's coming signifies to perceive, is plain; for perception is nothing else than the Divine advent or influx into the intellectual faculty. That Abimelech signifies the doctrine of faith, was shown above (n. 2504, 2509, 2510).

2514. *In a dream by night.* That this signifies that the

perception was obscure, may be evident from the signification of a dream, and likewise of night. A dream, when perception is treated of, signifies something obscure in comparison with wakefulness; and still more when it is said, "a dream by night." The Lord's first perception is called obscure, because it was in the human which He was to put off, and the shades of which He was to disperse. The Lord's perception, though from the Divine, was yet in the human, which is such that it does not immediately receive the light itself, but gradually as the shades which are there are dispersed. That He brought Himself into what was less obscure as to the doctrine of faith, is signified by God's coming again to Abimelech in a dream, as told in verse 6, where there is no mention of night; and that He afterwards came into clear perception, is signified in verse 8, by Abimelech's rising early in the morning.

2515. *And said to him.* That this signifies thought therefrom, namely, from the perception, is evident from the signification of saying, which is to perceive and also to think (as shown in n. 2506). As it is here said that there was thought from the perception, it may be well to say in a few words how the case is with thought. There are thoughts from perception, thoughts from conscience, and thoughts from no conscience. Thoughts from perception are given only with the celestial, that is, with those who are in love to the Lord; such thought is the most internal that is given to man, and it is with the celestial angels in heaven. It is perception from the Lord, by which and from which their thought exists; to think contrary to perception is impossible. Thoughts from conscience are lower, and are given with the spiritual, that is, with those who are in the good of charity and faith as to life and as to doctrine. To think against conscience is also impossible for these; for this would be to think against good and truth, which are dictated to them from the Lord through conscience. But 2 thoughts from no conscience are with those who do not

suffer themselves to be governed inwardly by good and truth, but by evil and falsity; that is, not by the Lord, but by themselves. These believe that they think within themselves the same as those who think from conscience and perception, for the reason that they do not know what conscience is, still less perception; but the difference is as great as between hell and heaven. They who think without conscience think from any lusts and fantasies whatever, thus from hell; and when it seems otherwise, it is from external decorum for the sake of reputation. But they who think from conscience think from affections for good and truth, thus from heaven. But as regards the Lord's thought, it transcended all human understanding, for it was immediately from the Divine.

2516. *Behold, thou wilt die because of the woman.* That this signifies that the doctrine of faith would be nought, if the rational were consulted as to its contents, is evident from the signification of Abimelech, who is here addressed, as being the doctrine of faith; from the signification of dying, which is to become nought; and from the signification of a sister, who is here called the woman, as the rational (see n. 2508). Hence now by Abimelech's dying because of the woman is signified that the doctrine of faith
2 would become nought, if the rational were consulted. That there is no doctrine of faith from the rational, is because the rational is in appearances of good and truth, which appearances are not in themselves truths (as was shown before, n. 2053, 2196, 2203, 2209). Besides, the rational has fallacies under it, which are from external sensual things confirmed by what is learned, which produce obscurity in those appearances of truth. The rational for the most part is merely human, as may also be evident from its origin. Hence then it is, that from it no doctrinal of faith can have a beginning, and still less can it be constructed from it; but it must be from the Divine Itself and the Divine Human of the Lord. Thence is its origin, and indeed so

entirely that the Lord is doctrine itself; on which account also in the Word He is called the Word, the Truth, the Light, the Way, the Door; and, what is an arcanum, every doctrinal is from the Divine good and the Divine truth, and has in itself the heavenly marriage. A doctrinal which has not this in it, is not a genuine doctrinal of faith. Hence it is, that in all the particulars of the Word, whence doctrine is, there is something of marriage (see n. 683, 793, 801). The doctrine of faith appears indeed, in the literal 3 or outer sense of the Word, as if it had many things from the rational, and even from the natural; but this is because the Word is for man, and has been thus accommodated to him; but still in itself it is spiritual from a celestial origin, that is, from Divine truth conjoined to Divine good. That doctrine would become nought, if as to its contents the rational were consulted, will be illustrated by examples in what follows.

2517. *For she is married to a husband.* That this signifies that the doctrine of true faith is spiritual, and its contents are conjoined to the celestial, is evident from the signification of being married to a husband. Husband, when named in the Word, signifies good, and wife then signifies truth. It is otherwise when the husband is called man: then man signifies truth, and wife good (see n. 915, and elsewhere). Here, therefore, her being married to a husband signifies that truth is conjoined to good, so that the truth also is good. It is also evident from the signification of Sarah a wife, as spiritual truth, and of Abraham, as celestial good, both Divine (see n. 2501, 2507). And as Sarah signifies spiritual Divine truth, the doctrine itself of true faith is also meant by Sarah a wife; for the doctrine is from truths. It is plain from this, that her being married to a husband means that the doctrine of true faith is spiritual, and its contents are conjoined to the celestial.

2518. Verse 4. *And Abimelech had not come near her; and he said, Lord, wilt Thou slay also a just nation?*

"Abimelech had not come near her" signifies that in the doctrine of faith rational truth was not consulted in any manner; "and he said, Lord, wilt Thou slay also a just nation?" signifies whether the good and truth of doctrine would be extinguished.

2519. *Abimelech had not come near her.* That this signifies that in the doctrine of faith rational truth was not consulted in any manner, is evident from the signification of Abimelech, as the doctrine of faith (see n. 2504, 2509, 2510); and from the signification of coming near her, namely to Sarah a sister, as being to touch, or in any manner to consult rational truth, which is a sister (n. 1495, 2508). The reason that the rational was not consulted in any manner, is that which has been stated before, that the doctrinals of faith are all from the Divine, which is infinitely above the human rational. From the Divine the rational takes its good and its truth. The Divine can enter into the rational, but not the rational into the Divine; as the soul can enter into the body, and form it, but not the body into the soul; or as light can enter into shade, and modify it variously into colors; but not shade into light. But as it appears at first as if the rational ought to be present, because the rational itself is what receives, at first the thought here was, whether it should not at the same time be consulted. But the Lord revealed and answered to Himself, that the doctrine would thus become nought; wherefore the rational was not consulted; which is here signified by Abimelech's not coming near her.

2520. *And he said, Lord, wilt Thou slay also a just nation?* That this signifies whether good and truth would be extinguished, is evident from the signification of nation, as good (see n. 1259, 1260, 1416); and as it is predicated of the nation of Abimelech, by whom the doctrine of faith is signified, by a just nation is here signified both good and
2 truth; for both are of doctrine. That this was said from the zeal of affection or love toward the whole human race,

is manifest. That love directed the Lord's thoughts, when He was still in the maternal human; and though He perceived from the Divine that the doctrine of faith was from a celestial origin only, still however, that the human race might be provided for, which does not receive anything of which it cannot have some idea from its rational, it is therefore said, "Wilt thou slay also a just nation?" by which is signified, whether the good and truth of the doctrine would be extinguished. That man does not receive anything of which he cannot have some idea from his rational, is evident from the ideas which man cherishes respecting Divine arcana. Some idea from worldly things or from things analogous to those that are worldly, always adheres to them, by which they are retained in the memory, and by which they are reproduced in the thought; for without an idea from worldly things man can think nothing at all. If therefore truths from a Divine origin were set forth naked, they would not be at all received, but would transcend his comprehension, thus also his belief, especially with those who are in external worship. To illustrate this, take these ex- 3
amples: the Divine Itself can be in nothing but the Divine, thus in nothing but the Lord's Divine Human, and through this with man. If the rational were consulted, it would say that the Divine Itself can be in the human of every one. Again: nothing is holy which does not proceed from the Lord, thus from the Divine, which is one. If the rational were consulted, it would say that there may be what is holy from other sources also. Again: man does 4
not live, nor do good, nor believe truth from himself, and indeed does not even think from himself; but the good and the truth are from the Lord, while the evil and the falsity are from hell; and what is more, hell, that is, they who are in hell do not think from themselves, but receive thus the Lord's good and truth. If the rational were consulted, it would reject this, because it does not comprehend it. In like manner it would reject the truth that no one is

rewarded on account of doing good, and teaching truth; and that the external contributes nothing, but only the internal, so far as there is affection for good in doing the good, and thence affection for truth in teaching the truth, and this not from self. So it is in a thousand other things.

5 Because the human rational is such, the mode of speaking in the Word is according to man's comprehension, and also according to his genius. Therefore it is that the internal sense of the Word, is very different from its literal sense; which is very evident in the Word of the Old Testament, where most things were written according to the apprehension and genius of the people who then lived. On this account almost nothing is said concerning the life after death, salvation, and the internal man. For the Jewish and Israelitish people, with whom the church then was, were such that if these things had been disclosed, they would not only not have understood them, but would also have derided them. So, too, if it had been disclosed to them that the Messiah or Christ was to come to save their souls to eternity, they would have rejected this as nothing, as may also be evident from the same nation at this day; for if the internal or the spiritual is mentioned in their presence even now, and it is said that the Messiah will not be

6 the greatest King on the earth, they deride it. This is why the Lord sometimes spoke like the Prophets, and taught other things by parables, as in Matthew: Jesus said, *I speak unto them by parables, because seeing they see not, and hearing they hear not, neither do they understand* (xiii. 13). By these are meant those within the church, who although they see and hear, still do not understand. Also in John: *He hath blinded their eyes, and hardened their heart, lest they should see with the eyes, and understand with their heart, and should turn, and I should heal them* (xii. 40). Their turning and being healed implies that they would still reject afterward, and so would profane; which involves eternal damnation (see n. 301–303, 582, 1008, 1010, 1059,

1327, 1328, 2051, 2426). Yet still the Lord disclosed the interior things of the Word in many places, but only for the wise.

2521. Verse 5. *Said he not himself unto me, She is my sister? and she even she herself said, He is my brother: in the uprightness of my heart and in the blamelessness of my hands have I done this.* "Said he not himself unto me" signifies exculpation for having so thought; "She is my sister" signifies that it was the rational which should be consulted; "and she, even she herself said, He is my brother" signifies that the rational itself so asserted, that celestial good should be adjoined to it; "in the uprightness of my heart" signifies that it was so thought from innocence and simple good; "and in the blamelessness of my hands have I done this" signifies from affection for truth, and so with all ability.

2522. *Said he not himself unto me.* That this signifies exculpation for having so thought, is evident from the particulars in this verse, as also from the signification of saying, which is to think (see n. 2506).

2523. *She is my sister.* That this signifies that it was the rational which should be consulted, that is, that he so thought, is evident from the signification of sister in this chapter, as rational truth (see n. 1495, 2508). In the internal sense of the Word the Lord's whole life is described, as it was to be in the world, even as to perceptions and thoughts; for these were foreseen and provided because from the Divine, for the reason also that they might then be set forth as present to the angels, who perceive the Word according to the internal sense; and that so the Lord might be before them, and at the same time how He gradually put off the human, and put on the Divine. Unless these things had been as if present to the angels, through the Word, and also through all the rites in the Jewish Church, the Lord would have been obliged to come into the world immediately after the fall of the Most Ancient Church,

which is called Man or Adam; for there was then immediately a prophecy of the Lord's coming (Gen. iii. 15); and what is more, the human race of that time could not have
2 been saved. As regards the Lord's life itself, it was a continual progression of the Human to the Divine, even to absolute oneness, as said before many times; for, that He might combat with the hells and overcome them, He must do it from the Human; for there is no combat with the hells from the Divine. It therefore pleased Him to put on the human like another man, to be a child like another, to grow up into knowledges external and internal, which things are represented by Abraham's sojourning in Egypt (chap. xii.), and now in Gerar; thus to cultivate the rational as another man, and so to disperse its shade, and to bring it into light, and this from His own power. That the Lord's progression from the Human to the Divine was such, no one can doubt, if he only considers that He was a child, and learned to talk like a child, and so on. But there was this difference, that the Divine Itself was in Him, Who was conceived of Jehovah.

2524. *And she even she herself said, He is my brother.* That this signifies that the rational itself asserted that celestial good should be adjoined to it, may be evident from the signification of a sister — here meant by she herself — as the rational (n. 1495, 2508); and from the signification of a brother, as the good of truth (n. 367, 2508). For the case is thus: the Divine good and the Divine truth are united to each other as if by marriage; for thence is the heavenly marriage, and thence is marriage love also, even down to lower nature. But the good and truth of the rational are not conjoined to each other as by marriage, but by consanguinity, like brother and sister; since the rational as to truth is conceived from the influx of Divine good into the affection for knowledges external and internal (see n. 1895, 1902, 1910); but the good of the rational, through the influx of Divine good into that truth, which then be-

comes the good itself of charity, which is the brother of faith, or what is the same, of truth (n. 367). But as to the 2 good and truth of the rational, the procuring is in such way that its good is from Divine good, but its truth is not from Divine truth; for the truth of the rational is procured by knowledges external and internal, which are introduced through the external and internal senses, thus by an external way. Hence it is that there adhere to its truths many fallacies from the senses, which cause that the truths are not truths; but still when Divine good flows into them, and conceives them, they then appear as truths, and are acknowledged as truths, although they are nothing but appearances of truth. The good itself is then modified in those truths according to the shades there, and becomes in quality like the truth. This is one arcanum which lies hid in these words, that the rational thus asserted that celestial good should be adjoined to it.

2525. *In the uprightness of my heart.* That this signifies that it was so thought from innocence and simple good, may be evident from the signification of uprightness, and of the heart. Uprightness in the original tongue is expressed by a word which signifies also integrity and perfection, and also simplicity; but the heart signifies love and charity, which are of good, as is well known. Hence it is, that from the uprightness of the heart means from innocence and simple good.

2526. *And in the blamelessness of my hands have I done this.* That this signifies from affection for truth, and so from all ability, is evident from the signification of blamelessness, as also of hands. Blamelessness is expressed in the original language by a word which also signifies cleanness and purity. Hands are predicated of truth, and signify power, thus ability (n. 878). That I have done this from the uprightness of my heart and the blamelessness of my hands, therefore signifies that it was thought from innocence and simple good, and from affection for truth, and

thus from all ability, is because from innocence good is good, and from good truth is truth; and when these are in their order, there is then all ability. That these things are involved in the words is plain; for there is not an upright, sound, or perfect heart, by which good is signified, unless innocence be in the good, as was said; from this it becomes simple good. And there are not blameless, clean, or pure hands, which are predicated of truths, unless good be in the truths, as was also said; that is, unless there be affection for truth. When thought is from these, it is also from all ability or power; which is likewise signified by hands (n. 878).

2527. Verse 6. *And God said unto him in the dream, Yea, I know that in the uprightness of thy heart thou hast done this; and I also withheld thee from sinning against Me; therefore I did not suffer thee to touch her.* "God said unto him in the dream" signifies perception less obscure; "Yea, I know that in the uprightness of thy heart thou hast done this" signifies, here as before, that it was so thought from innocence and from simple good, thus that there was no fault; "and I also withheld thee from sinning against Me" signifies that no harm resulted; "therefore I did not suffer thee to touch her" signifies that the rational was not at all consulted.

2528. *God said unto him in the dream.* That this signifies perception less obscure, is evident from what was said and explained above (n. 2514). The name God is used in this chapter, but not Jehovah except in the last verse, because spiritual things are treated of, that is, the doctrinals of faith; when this is the subject He is called God; but when celestial things, or love and charity, are treated of, He is then called Jehovah (see n. 709, 732, 2001).

2529. *Yea, I know that in the uprightness of thy heart thou hast done this.* That this signifies that it was so thought from innocence and from simple good, is evident

from what was said above (n. 2525, 2526), where are the same words. That it is not also said, as above, in the blamelessness of thy hands, is for the hidden reason that in affection for truth, which is signified by the blamelessness of the hands, there was something of the human; for truth was insinuated into the Lord through the human of His birth also, but good from the Divine alone; as may be evident from the formation of the rational as to good and as to truth (n. 2524).

2530. *And I also withheld thee from sinning against Me.* That this signifies that no harm resulted, that is, that in the doctrine of faith the rational was not consulted — as follows presently — is evident without explanation.

2531. *Therefore I did not suffer thee to touch her.* That this signifies that the rational was not at all consulted, is evident from the signification of suffering to touch, as being to consult, as is also meant by coming near her (in verse 4, n. 2519); and from the signification of Sarah as a sister, who is here meant, as the rational (spoken of n. 1495, 2508). That it may be further known how the case is with 2
the doctrine of faith, as being spiritual from a celestial origin, it is to be known that it is Divine truth from Divine good, and thus wholly Divine. What is Divine is incomprehensible, because above all understanding, even the angelic; but still this Divine, which is incomprehensible in itself, can flow in through the Lord's Divine Human into man's rational; and when it flows into his rational, it is there received according to the truths which are therein; thus variously, and not with one as with another. As, therefore, the truths which are with a man are more genuine, the Divine which flows in is received more perfectly, and man's understanding is enlightened. In the Lord's Word 3
are Truths themselves; but in its literal sense are truths which are accommodated to the apprehension of those who are in external worship; and in its internal sense are truths accommodated to those who are internal men; that is,

to those who are angelic as to doctrine and at the same time as to life. Their rational is illustrated therefrom to such a degree that their illustration is compared to the brightness of the stars and the sun (Dan. xii. 3; Matt. xiii. 43). Hence it is plain how important it is that interior truths be known and received. These truths may indeed be known, but by no means received except by those who have love to the Lord, or faith in Him; for as the Lord is the Divine good, so He is the Divine truth; consequently He is doctrine itself, since whatever is in the doctrine of true faith looks to the Lord, and looks also to the heavenly kingdom and the church, and to all things of the heavenly kingdom and the church. But all these are His, and are the intermediate ends through which the last end, that is,
4 the Lord is regarded. That the Lord is doctrine itself as to truth and good, and thus that it is He Who alone is regarded in doctrine, He teaches in John: *Jesus said, I am the Way, the Truth, and the Life* (xiv. 6, 7); where the Way is doctrine, the Truth all that is of doctrine, and the Life the good itself which is the life of the truth. And that love to Him or faith in Him is what receives, He teaches in John: *His own received Him not; but as many as received Him, to them gave He power to be children of God, to them that believe on His name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God* (i. 11–13). Those are born of God who are in love and thence in faith.

2532. Verse 7. *And now restore the man's wife; for he is a prophet, and shall pray for thee, and thou shalt live; and if thou restore her not, know thou that dying thou shalt die, thou and all that are thine.* "And now restore the man's wife" signifies that he should render up the spiritual truth of doctrine without taint from the rational; "for he is a prophet" signifies that thus it should be taught; "and shall pray for thee" signifies that it will thus be revealed; "and thou shalt live" signifies that thus doctrine

will have life; "and if thou restore her not" signifies, here as before, if he should not render up the spiritual truth of doctrine without taint from the rational; "know thou that dying thou shalt die" signifies that there will be no doctrine of truth and good; "and all that are thine" signifies all things that belong to it together.

2533. *And now restore the man's wife.* That this signifies that he should render up the spiritual truth of doctrine without taint from the rational, is evident from the signification of a wife, as spiritual truth (see n. 2507, 2510); and from the signification of the man, as doctrine itself; for Abraham, by whom the Lord in that state is represented, when he is called a man, signifies celestial truth, which is the same as doctrine from a celestial origin; for a man in the internal sense is the intellectual (see n. 158, 265, 749, 915, 1007, 2517). Hence it is manifest, that to restore the man's wife is to render up the spiritual truth of doctrine without taint. That it means without taint from the rational, is because Abimelech, who was to restore her, signifies doctrine that has regard to rational things, or what is the same, the rational things of doctrine (n. 2510). It was 2 said above, that though the doctrine of faith is in itself Divine, and so above all human and even angelic comprehension, it was nevertheless dictated in the Word according to man's comprehension, in a rational manner. Just as it is with a parent who teaches his little boys and girls; when he is teaching, he sets forth every thing according to their genius, although he thinks from what is interior or higher; otherwise it would be teaching what is not learned, or like casting seed upon a rock. So, too, with angels who instruct the simple in heart in the other life, though they are in celestial and spiritual wisdom, yet they do not hold themselves above the comprehension of those whom they teach, but speak in simplicity with them, yet rising by degrees as they are instructed; for if they were to speak from angelic wisdom, the simple would comprehend nothing at

all, and thus would not be led to the truths and goods of faith. It would be similar if the Lord had not taught according to man's comprehension in a rational manner in the Word. Nevertheless the Word is elevated to the angelic understanding in its internal sense; and still that sense, in its highest elevation in which it is perceived by the angels, is infinitely below the Divine. It is hence manifest what the Word is in its origin, and thus in itself; and that it thus involves more things throughout than the whole heaven is capable of comprehending, even as to a small part of it, although in the letter it appears so unimportant
3 and so rude. That the Lord is the Word, because the Word is from Him and He is in the Word, is evident in John: *In the beginning was the Word, and the Word was with God, and the Word was God . . . in Him was life, and the life was the light of men . . . the Word was made flesh, and dwelt among us; and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth* (i. 1, 4, 14; see also Apoc. xix. 11, 13, 16). And as the Lord is the Word, He is also doctrine; for there is no other doctrine which is itself Divine.

2534. *For he is a prophet.* That this signifies that thus it would be taught, is evident from the signification of a prophet. We read of a prophet very often in the Word; and in the sense of the letter, prophet signifies those to whom revelation is made, also abstractly revelation itself; but in the internal sense a prophet signifies one who teaches, and also abstractly doctrine itself; and as the Lord, as was said, is doctrine itself, or the Word which teaches, He is called a Prophet, as in Moses: *A Prophet from the midst of thee, of thy brethren, like unto me, will Jehovah thy God raise up; unto Him shall ye hearken* (Deut. xviii. 15, 18). It is said, like unto me, because the Lord was represented by Moses as well as by Abraham, Isaac, Jacob, David, and many more; and because they expected Him, it is said in John, *The men, seeing the sign which Jesus did,*

said, This is of a truth the Prophet that was to come into the world (vi. 14). It is because the Lord is the Prophet in 2
the highest sense, and "the testimony of Jesus is the spirit of prophecy" (Apoc. xix. 10), that in the internal sense of the Word a prophet signifies one that teaches, also abstractly doctrine; which may be plainly evident from the following passages: in Luke: *Thou, child, shalt be called the prophet of the Highest* (i. 76). This was said by Zacharias of his son John the Baptist, who himself said that he was not the prophet, but one preparing the way, by teaching and preaching concerning the Lord's coming: *They asked him, What art thou? art thou Elias? But he said, I am not. Art thou the prophet? He answered, No. They said therefore unto him, Who art thou? . . . He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord* (John i. 21–23). In Matthew: *Many will say* 3
. . . in that day, Lord, Lord, have we not prophesied by Thy name? (vii. 22) where it is manifest that to prophesy is to teach. In John: *Thou must prophesy again before many peoples, and nations, and tongues, and kings* (Apoc. x. 11); prophesying standing for teaching. What peoples, nations, tongues, and kings mean, has been said and shown before. In the same: *The nations shall trample the holy city forty-two months; but I will give to My two witnesses that they shall prophesy a thousand two hundred and sixty days clothed in sackcloth* (xi. 2, 3); where also to prophesy stands for to teach. In Moses: *Jehovah said unto Moses, See, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet* (Exod. vii. 1); where prophet stands for the one who should teach or speak what Moses was about to dictate. In Joel: *I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy* (ii. 28); "shall prophesy" standing for shall teach. In Isaiah: *Jehovah hath poured out upon you the spirit of* 4
deep sleep, and hath closed your eyes; the prophets and your heads, the seers, hath He covered; the vision of all

hath become like the words of a sealed book, which they give to him that knoweth letters, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed (xxix. 10, 11); where those who teach truth are meant by the prophets, and those who see truth by the seers; who are said to be covered when they know and see nothing of the truth. As those who taught were called prophets in ancient times, they were therefore called seers also, because to see signifies to understand (n. 2150, 2325). — That they were called seers may be seen 1 Sam. ix. 9; 2 Sam. xxiv. 11; as also men of God, from the signification of man, n. 158, 265, 749, 915, 1007, 2517: that they were called men of God, 2 Kings i. 9–16; iv. 7, 9, 16, 21, 22, 25, 27, 40, 42; v. 8, 14, 20;
5 xiii. 19; xxiii. 16, 17. — That by prophets in the internal sense are signified those who teach, is evident in Jeremiah in the whole of chapter xxiii., and in Ezekiel in the whole of chapter xiii., where the prophets are treated of in particular; as also in many other places where they are named. Hence also by false prophets those are signified who teach falsities; as in Matthew: *In the consummation of the age, many false prophets shall arise, and shall lead many astray. There shall arise false Christs and false prophets, and shall show great signs, . . . and shall lead astray if possible even the elect* (xxiv. 11, 24); where by false prophets no others are signified. So too by the false prophet in the
6 Apocalypse (xvi. 13, xix. 20; xx. 10). Thus it may be evident how greatly the internal sense of the Word is obscured by the ideas that have been gathered from the representatives of the Jewish Church; since, whenever a prophet is mentioned in the Word, immediately there comes up the idea of the prophets such as they were at that time; which idea is a great obstacle to perceiving what is signified by them. Yet the wiser any one is, the more easily is the idea that has been gathered from those representatives removed; as for example, where the temple is mentioned, they who think more wisely do not perceive the temple

which was at Jerusalem, but the Temple of the Lord; where Mount Zion, or Zion, is mentioned, they do not perceive what was at Jerusalem, but the Lord's kingdom; and where Jerusalem is mentioned, they perceive not that which was in the tribes of Benjamin and Judah, but the holy and heavenly Jerusalem.

2535. *He shall pray for thee.* That this signifies that it will thus be revealed, is evident from the signification of praying. Prayer in itself considered is talking with God, and some internal intuition at the time of the matters of prayer, to which there answers something like influx into the perception and thought of the mind, so that there is a certain opening of the man's interiors toward God; but this with a difference according to the man's state, and according to the essence of the subject of prayer. If he prays from love and faith, and for only heavenly and spiritual things, then there is something like revelation in the prayer, which is manifested in the feeling of him that prays, as to hope, consolation, or a certain inward joy. It is from this that to pray signifies in the internal sense to be revealed. Still more here where it is said of a prophet, and by the prophet is meant the Lord, Whose prayer was nothing else than internal speech with the Divine, and at the same time revelation. That there was revelation is manifest in Luke: *It came to pass, when Jesus was baptized, and was praying, that the heaven was opened* (iii. 21). In the same: *It came to pass . . . that He took Peter, James, and John, and went up into the mountain to pray; and when He was praying, the appearance of His face was altered, and His raiment became white and glistening* (ix. 28, 29). In John: *When He prayed, saying, Father glorify Thy name, then came there a voice out of heaven, I have both glorified, and will glorify again* (xii. 27, 28); where it is plain that the Lord's praying was speaking with the Divine, and revelation at the time.

2536. *And thou shalt live.* That this signifies that thus doctrine will have life, may be evident without explanation.

2537. *And if thou restore her not.* That this signifies that if spiritual truth were not rendered up without taint from the rational, is evident from what has been said just above (n. 2533), where are the same words.

2538. *Know thou that dying thou shalt die.* That this signifies that there will be no doctrine of truth and good, may also be evident from what was said above (n. 2516); where also the words are similar. So too that *all that are thine* signifies all the things that are of it, namely, of the doctrine, together. That all signifies everything or all things, in the internal sense, is because persons in the Word signify things; and thus all that belonged to Abimelech signifies everything or all things that are of doctrine. From this it is now plain what is the internal sense of the words in this verse, namely, that He should render up the spiritual truth of doctrine without taint from the rational, and that it would thus be taught and revealed to Him, and thus doctrine would have life; but that if He should not render up spiritual truth without taint from the rational, the doctrine of truth and good would be nought, as to each and every
2 thing of it. With doctrine the case is this: so far as what is human, that is, sensual, scientific, and rational, is that from which doctrine is believed to be true, so far the doctrine is nought. But so far as what is sensual, scientific, and rational is removed, that is, so far as doctrine is believed without this, so far doctrine lives; for so far the Divine flows in. What is of the human is what hinders influx and reception. But it is one thing to believe from what is rational, scientific, and sensual, or to consult such about believing; and it is another thing to confirm and corroborate that which is believed, by rational, scientific, and sensual things. What the difference is, will be made plain in what follows; for those things also are treated of in the internal sense in this chapter.

2539. Verse 8. *And Abimelech rose early in the morning, and called all his servants, and spake all these words in their ears; and the men feared greatly.* "Abimelech rose early in the morning" signifies clear perception and the light of confirmation from celestial good; "and called all his servants" signifies what is rational and of external knowledge; "and spake all these words in their ears" signifies an exhortation to the things therefrom that confirm, even till they should obey; "and the men feared greatly" signifies also until they should become averse.

2540. *Abimelech rose early in the morning.* That this signifies clear perception, and the light of confirmation from celestial good, is evident from the signification of rising in the morning, also of Abimelech, and also of early. What morning signifies, has been shown above (n. 2333, 2405): that it is here clear perception is manifest in itself, as also from the series — that the perception was at first obscure (n. 2513, 2514), and that it was less obscure afterward (n. 2528). That Abimelech signifies the doctrine of faith looking to what is rational, may be seen above (n. 2509, 2510); and what early signifies, is manifest from the signification of morning. As it is here said, he rose early in the morning, it not only signifies clear perception, but also the light of confirmation from celestial good; for it is celestial good from which is the confirming light of truth. Hence it may now be evident that this is the signification. The reason that the perception which the Lord had when 2
He was in the Human, and His thought concerning the rational in the doctrine of faith, are so much treated of in the internal sense, is what has been stated above, as also because it is angelic to think distinctly of the various things concerning the Lord's life in the world, and how He put off the human rational, and made the rational Divine from His own power; and at the same time concerning the doctrine of charity and faith, such as it is when the rational mixes itself in with it; besides many more things depend-

ent on these, which are the interiors of the church and of man. To the man whose mind and heart are set upon worldly and corporeal things, these things appear as unimportant, and perhaps as of no advantage to him; yet to angels, whose mind and heart are set upon celestial and spiritual things, these same things are precious. Their ideas and perceptions respecting them are ineffable. Hence it is plain, that very many things which seem unimportant to man, because they transcend his comprehension, are held in the highest estimation by angels, because they enter into the light of their wisdom; and on the other hand, things that are most esteemed by man, because they are worldly and thus come within his comprehension, are unimportant to the angels, for they pass outside of the light of their wisdom. And so it is with the internal sense of the Word, to angels and to men, in many places.

2541. *And called all his servants.* That this signifies what is rational and of external knowledge, is evident from the signification of servants in the Word — see what follows at verse 14 (n. 2567). There are in man, who is in the Lord's kingdom, or who is the Lord's kingdom, celestial things, spiritual things, rational things, things of knowledge, and things of sense. These are subordinated to one another. Celestial and spiritual things hold the first place, and are the Lord's; to them rational things are subordinated, and are subservient; to these again knowledges are subordinated and subservient; and lastly things of sense to these, that is to knowledges. The things which are subservient, or which serve, are respectively servants, and are called servants in the Word. That there is such subordination, the man who thinks only from sense and outward knowledge is ignorant; and he who knows anything of them, has still a most obscure idea, because he is still in corporeal things; but the angels have a most distinct idea; for thousands, yes, myriads of distinct ideas to the angels present nothing but a single obscure idea to men. For ex-

ample, in regard to Abimelech's calling his servants and speaking all the words in their ears, and the men fearing greatly, the angels perceive deeper arcana than man at all apprehends, or can even believe — namely, how the Lord reduced what is rational and of outward knowledge to obedience; and indeed in such manner, that He reduced not only the rational things and knowledges themselves, but also feelings that rose up against the celestial and spiritual things of doctrine; for, on the subjugation of these, rational things and knowledges were reduced to obedience, and at the same time into order. To the angels, these are among the most common things, but to man they are perhaps among those most obscure to him, or unintelligible.

2542. *And spake all these words in their ears.* That this signifies an exhortation to the things therefrom that confirm, even till they should obey, may be evident from the series in the internal sense, also from the signification of ears. From the series: there are many confirming things which come with assent to whatever the rational acknowledges; for its acknowledgment comes from no other source than from things that confirm. Hence it is that when rational things are reduced to obedience, exhortation is made to the things that confirm; for these are ever pressing in, and as it were rising up. From the signification of ears: ears in the internal sense of the Word signify obedience, by reason of the correspondence which there is between hearing and obeying; which correspondence also lies hid in the very word "hear," and still more in "hearken"; the origin of which correspondence is from the other life, where they who are willing and obedient belong to the province of the ear, and indeed correspond to the hearing itself; which is an arcanum not yet known. But these things will become more clearly manifest when in what follows, by the Lord's Divine mercy, correspondence is treated of. That ears have this signification, may be evident from many passages in the Word. For the present

we may adduce a single passage from Isaiah: *Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest peradventure they see with their eyes, and hear with their ears, and their heart should understand* (vi. 10). Here to see with the eyes is to understand, and to hear with the ears is to perceive by affection, consequently to obey. And nothing else is signified where the Lord says, *He that hath an ear to hear, let him hear* (Matt. xi. 15; xiii. 9, 43; Luke viii. 8; xiv. 35).

2543. *The men feared greatly.* That this signifies also until they should become averse, is evident from the signification of fearing here, and from the signification of the men. Fearing, or fear, like all other emotions, though to appearance simple, involves in itself many things, namely, in worldly matters the loss of life, of reputation, of honor, and of gain; but in heavenly matters the loss of good and truth, and of life therefrom. Involving fear for these, it also involves aversion to whatever endeavors to destroy them; and all the more as man is in affection for good and truth. The aversion is the converse of the affection itself; on which account by fearing is here signified becoming averse. How great was the Lord's aversion, is evident from the zeal with which the things in the verse next following were said; which zeal was for doctrine, that it might not be contaminated by anything rational and of outward knowledge. That men signify things rational and knowledges, or all intellectual things whatever, was shown above (n. 158, 265, 749, 915, 1007).

2544. Verse 9. *And Abimelech called Abraham, and said unto him, What hast thou done unto us? and wherein have I sinned against thee, that thou hast brought on me and on my kingdom a great sin? Thou hast done unto me deeds that ought not to be done.* "Abimelech called Abraham and said unto him" signifies the Lord's thought from the doctrine of faith; "What hast thou done unto us? and wherein have I sinned against thee?" signifies self-convic-

tion for having so thought; "That thou hast brought on me and on my kingdom a great sin" signifies that the doctrine of faith and all doctrinals would thus be in danger; "Thou hast done unto me deeds that ought not to be done" signifies horror.

2545. *Abimelech called Abraham and said unto him.* That this signifies the Lord's thought from the doctrine of faith, may be evident from the representation of Abimelech, and also of Abraham, and from the signification of saying, which have all been explained several times. What it is to think from the doctrine of faith cannot be explained to the apprehension; for the perception of this can fall into angelic ideas only; but to these it is presented in so great light, with heavenly representatives, that scarce anything can be described; as may be evident if it be said that the Lord's thought was from intellectual truth, which was above the rational, which He looked upon therefrom; but that the perception from which He thought was from Divine truth.

2546. *What hast thou done unto us? and wherein have I sinned against thee?* That this signifies self-conviction for having so thought, may be evident from the emotion and zeal in these words (see n. 2543), on account of the faculties of reason and of knowledge wishing to rise up and enter, and thus to have some share in the doctrine of faith, which is Divine.

2547. *That thou hast brought on me and on my kingdom a great sin.* That this signifies that the doctrine of faith and all doctrinals would thus be in danger, is evident from the signification of Abimelech, here meant by "me," as the doctrine of faith; and from the signification of kingdom, as the truth of doctrine or a doctrinal. That kingdom in the internal sense signifies truths of doctrine, and in the opposite sense falsities of doctrine, is evident from the Word, as in Jeremiah: *He is the former of all things, and the sceptre of His inheritance; Jehovah Zebaoth is His*

name. Thou art My hammer, weapons of war; and I will scatter nations in thee, and destroy kingdoms in thee (li. 19, 20) : where the Lord is treated of, Who evidently will not scatter nations nor destroy kingdoms, but will scatter and destroy the things signified by nations and king-
2 doms, namely, the evils and falsities of doctrine. In Ezekiel : *Behold, I will take the sons of Israel from among the nations whither they be gone, and will gather them from every side, and bring them into their own land; I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all; and they shall no more be two nations, neither shall they any more be divided into two kingdoms* (xxxvii. 21, 22). Israel stands for the spiritual church, and nation for the good of that church or doctrine. That nations mean its goods, may be seen above (n. 1259, 1260, 1416, 1849) ; kingdom stands for its truths. It is plain that something else than nations and kingdoms is meant by nations and kingdoms here, for it is said of the sons of Israel, or of the Israelites, that they are to be gathered and brought back into the land, who in fact, being dispersed among the nations, have gone away among the na-
3 tions. In Isaiah : *I will stir up Egypt with Egypt, and they shall fight every man against his brother, and every man against his companion, city against city, kingdom against kingdom* (xix. 2) ; where Egypt stands for reasonings from knowledges, concerning the truths of faith (n. 1164, 1165, 1186) ; city stands for a doctrinal, here a heretical one (n. 402, 2268, 2449) ; kingdom stands for falsity of doctrine ; hence city against city and kingdom against kingdom means that heresies and falsities are to fight among themselves. The meaning is here similar to the meaning of what the Lord said in regard to the consummation of the age, in Matthew : *Nation shall be stirred up against nation, and kingdom against kingdom* (xxiv. 7) ; meaning evils against
4 evils and falsities against falsities. What Daniel prophesied respecting the four kingdoms (chap. ii. 37–46 ; vii. 17 to

the end), and respecting the kingdoms of Media and Persia (chap. viii. 20 to the end), and respecting the kingdoms of the king of the south and the king of the north (chap. xi); and what John also prophesied in the Apocalypse concerning kings and kingdoms, have no other signification: by kingdoms there only the states of the church as to truths and falsities are meant. States of rulers and of the kingdoms of the earth in the sense of the letter, are states of the church and of the Lord's kingdom in the internal sense; in which sense there are none other than spiritual and celestial things: for the Lord's Word, viewed in itself, is only spiritual and celestial; but that it may be read and apprehended by man, whatever he may be, things of heaven are set forth by those of the earth.

2548. *Thou hast done unto me deeds that ought not to be done.* That this signifies horror, is evident from the emotion in the words; as also from the series, namely, that He became averse (n. 2543); also that He reproved Himself from zeal (n. 2546); and here now that He felt horror.

2549. Verses 10, 11. *And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, Because I said, Surely there is no fear of God in this place, and they will kill me for my wife's sake.* "Abimelech said unto Abraham" signifies further thought from the doctrine of faith; "What sawest thou that thou hast done this thing?" signifies looking into the cause; "Abraham said" signifies perception which is an answer; "Because I said, Surely there is no fear of God in this place" signifies thought thence, that they would have no respect for spiritual truth in the state in which they were; "and they will kill me for my wife's sake" signifies that the celestial things of faith would thus perish also, if they were to think that spiritual truth alone could be conjoined to celestial good.

2550. *Abimelech said unto Abraham.* That this signifies further thought from the doctrine of faith, is evident

from what was said above (n. 2545), where are nearly the same words. As it is here said again, it signifies further thought, and indeed concerning the cause. What thought from the doctrine of faith is, may also be seen there (n. 2545).

2551. *What sawest thou that thou hast done this thing?* That this signifies looking into the cause, is manifest without explanation; also from what follows, where the cause is told. The reason of its being thus set forth in order in the internal sense, how the Lord perceived and thought about the doctrine of faith, and as to whether the rational should be consulted, is because it is angelic to think of these things in such a series. The internal sense of the Word is especially for angels, and thus adapted to their perceptions and thoughts. They are in what is delightful to them, indeed, in their blessedness and happiness, when they are thinking of the Lord, His Divine and His Human, and how the Human was made Divine, for they are encompassed by a celestial and spiritual sphere which is full of the Lord, and it may thus be said that they are in the Lord. Hence nothing is more blessed and happy to them than to think according to the things that are of that sphere and
2 of its affection. At the same time they are also instructed and perfected, especially in this — how the Lord by degrees, as He grew up, made the human, into which He was born, Divine, of His own power; and thus how, by the knowledges external and internal which He revealed to Himself, He perfected His rational, gradually dispersed its shadows, and introduced it into Divine light. These and innumerable other things are presented before the angels in a celestial and spiritual manner, with thousands and thousands of representatives, in the light of life, when the Word is being read. But these things, which are so precious to the angels, are to men as of no importance, because above their comprehension, and thus in the shade of their understanding; and on the other hand, the things that are pre-

cious to men, as are those of worldly affairs, are of no importance to the angels, because below their state and thus in the shade of their wisdom. Thus, what is wonderful, the things which come into shade with man, and almost into contempt, pass on into light with the angels, and into their affection, as is the case with many things of the internal sense of the Word.

2552. *Abraham said.* That this signifies a perception which is an answer, is evident from the signification of saying in the historical parts of the Word, as explained many times before (n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2238, 2260, 2271, 2287). It has been said that the Lord's thought from the doctrine of faith is signified by Abimelech's saying to Abraham, but that the perception which was an answer is meant by Abraham said. The case is this: perception is a higher thing and the Lord had it from the Divine itself, but thought is a lower thing and the Lord had it from the intellectual itself; and as it was perception from which He had the thought, so the answer of the thought was from perception. This may be illustrated by a something similar with man. The celestial man cannot think but from perception, nor the spiritual man but from conscience (n. 2515). The perception of the former, like the conscience [of the latter] is from the Lord, and it is not apparent to man himself whence it is; but his thought is from the rational, and appears to him as from himself. Thus also when he thinks concerning any subject from the rational, then the conclusion of the thought, or the answer, comes either from perception or from conscience: consequently an answer is given him by the Lord according to his state of life, his affection, and the truth of doctrine implanted or impressed in agreement with it.

2553. *Because I said, Surely there is no fear of God in this place.* That this signifies thought thence, that they would have no respect for spiritual truth in that state in which they were, is evident from the signification of the

fear of God, as respect for Divine or spiritual truth; and from the signification of place, as state (see n. 1273–1275, 1377). The case is really this. Man cannot apprehend any doctrinal purely spiritual and celestial, that is, Divine, because it infinitely transcends his apprehension, and thus also his belief. All man's thoughts are terminated in natural things which are of his sensual apprehension. Whatever is not said from these and according to them is not comprehended; but it perishes, like sight that has no bound, in a sort of ocean or universe. On this account, if doctrinals were set forth before a man in any other manner, they would not be at all received, and thus no respect would be entertained for them; which may be sufficiently evident from every thing in the Word. There, for this very reason, purely Divine things themselves are set forth naturally, and indeed sensually; as that Jehovah has ears, eyes, and a face; that He has feelings like man, such as anger,
2 and so forth. This need was still greater at the time when the Lord came into the world. Men did not then even know what the celestial and the spiritual was, nor even that there was an internal. Things earthly and worldly only, and thus external, had full possession of their minds, even with the apostles themselves — who imagined that the Lord's kingdom would be like a kingdom of this world, and therefore asked that one might sit on His right hand, and another on His left. They long thought that they should sit upon twelve thrones, to judge the twelve tribes of Israel; not yet knowing that they would not in the other life have ability to judge even the smallest thing of one man (n. 2129, at the end). His looking into this state of the human race was the reason of the Lord's thinking at first whether the rational was to be consulted in the doctrine of faith — and this from love, which was that the salvation of all might be provided for, and that the Word might not perish.

2554. *They will kill me for my wife's sake.* That this signifies that thus the celestial things of faith also would

perish, if they were to think that spiritual truth alone could be conjoined to celestial good, is evident from the signification of killing, as being to perish; and from the signification of wife, as spiritual truth conjoined to celestial good (see n. 2507). This is another reason why the Lord thus thought, which is as follows. The Divine good, which is here called celestial good, is united as by marriage to the Divine truth, which is here called spiritual truth (n. 2508); and although the Divine good is united in this manner to the Divine truth alone, it still flows into lower truths, and conjoins itself with them, but not as by marriage; for it flows into rational truths which are only appearances of truth, and conjoins itself with them; and indeed into truths of sense and of outward knowledge which are scarce other than fallacies, and conjoins itself with them. Unless this were so, no man could by any means have been saved (see Part First, n. 1831, 1832). That the Divine good might be conjoined with truths of reason and of outward knowledge, and that man might thus be saved, was the purpose of the Lord's coming into the world; for without the Lord's Human made Divine there can in no way be any conjunction, but through Him there is conjunction. Besides this arca- 2
num, there are still other arcana in the words, "they will kill me for my wife's sake"—by which is signified that so the celestial things of faith would perish, if they were to think that spiritual truth alone could be conjoined to celestial good—for example, that when they should have no regard for spiritual truth, celestial good would so perish also; since on the rejection of the one, the other perishes; and again, that if it were not said that they should adore the Father—though there is no access to Him but through the Son, and he who sees the Son sees the Father, John xiv. 8–12—it would not have been received: besides other arcana.

2555. Verses 12, 13. *And moreover, truly she is my sister; the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass,*

when God caused me to depart from my father's house, that I said unto her, This is thy kindness which thou shalt do unto me; at every place whither we shall come, say of me, He is my brother. "And moreover, truly she is my sister" signifies that rational truth had such affinity; "the daughter of my father, but not the daughter of my mother" signifies that the rational was conceived of celestial good as a father, but not of spiritual truth as a mother; "and she became my wife" signifies that spiritual truth was conjoined to the celestial by means of rationality; "and it came to pass when God caused me to depart from my father's house" signifies when He left outward knowledge and the appearances therefrom, with their enjoyments, which are here the house of his father; "that I said unto her" signifies thought at the time; "This is thy kindness which thou shalt do unto me" signifies that He would then have therefrom this comfort; "at every place whither we shall come" signifies all that He should afterward conclude respecting rational truth; "say of me, He is my brother" signifies that it should be said that rational truth was adjoined to celestial good.

2556. *And moreover, truly she is my sister.* That this signifies that rational truth had such affinity, is evident from the representation of Sarah as a sister, as rational truth (see n. 2508); as also from what now follows, in treating of the birth of the rational, and of its consequent affinity. It is to be held in general, that all things in a truly rational, that is, a regenerate man—all the things of his affections, his perceptions, and his thoughts—are conjoined with one another as if by blood-relationship and affinity: for they are so arranged that they mutually regard one another, as do the families of one house, and this most distinctly; and hence they are reproduced, according to these affinities. This they derive from the influx of heaven, that is, of the Lord through heaven. With the man who is truly rational, that is, regenerated, all things are arranged into order, such

as exists in heaven, and this from influx. From this is given to man a faculty of thinking, concluding, judging, and reflecting, so wonderful as to exceed all mere human knowledge and wisdom, and immeasurably to surpass the analyses which human industry has drawn from these sources. These things have been unknown hitherto, because it has not been believed that all things of the affections, perceptions, and thoughts flow in — the evil from hell, and the good out of heaven — and thus have connection with the things which are without. But yet the truth is, that man is so conjoined as to his spirit with those who are without him, that if he were deprived of this connection, he would not even live a moment; which may also be known from this, that what is unconnected can by no means be given, and that a thing unconnected would perish in a moment.

2557. *The daughter of my father, but not the daughter of my mother.* That this signifies that the rational was conceived of celestial good as a father, but not of spiritual truth as a mother, may be evident from the conception of the rational, namely, that it is effected by the influx of Divine celestial good into the affection for knowledges (see n. 1895, 1902, 1910). There are two arcana here, the one, that man's rational is conceived of Divine celestial good as a father, and that otherwise no rational would exist; the other, that the rational is not conceived of spiritual truth as a mother. As regards the first, namely, that man's rational is conceived of Divine celestial good as a father, and that otherwise no rational would exist, it may be evident from what has been said above (n. 1895, 1902, 1910), and also from what may be known to every man if he reflects. For it is known that a man is born into no knowledge and into nothing of reason, but only into the faculty of receiving them; also that he afterwards learns and imbues himself with all things by degrees, and this principally through the outward senses of hearing and sight; and as he learns and imbues himself with them, he thus becomes rational.

That these things are done by way of the body, that is, by an external way, because through hearing and sight, is manifest. But, that man has not become acquainted with this, because he does not reflect upon it, is because something continually flows in from the interior, which receives the things which thus enter and are insinuated from without, and arranges them into order. That which flows in and receives and arranges, is Divine celestial good, which is from the Lord. Thence is the life of those things, thence their order, and thence the kinships and affinities among them severally, as was said. It may be evident from this, that man's rational is from Divine celestial good as a father, according to the words in this verse, she is the daughter of
3 my father. As regards the other arcanum, namely, that the rational is not conceived of spiritual truth as a mother, it may be evident from what was said above (n. 1902). For if spiritual truth should flow in from the interior, as good does, man would then be born into everything of reason and at the same time into everything of knowledge, so that he would have no need of learning anything. But because man is such that he is hereditarily in all evil, and thence in all falsity, and thus, if truths themselves should also flow in, would adulterate and falsify them, and so the man would perish for ever, it has been provided by the Lord, that nothing of truth flows in through man's internal, but only through his external. From this it may be evident that man's rational is not from spiritual truth, as a mother — according to the words in this verse, but she is not the daughter of my mother. It was the Lord's pleasure that His rational should be formed according to a similar order, for the end that, from His own power, He might make what was human with Him Divine, and might implant and unite Divine spiritual truth with Divine celestial good, and Divine celestial good with Divine spiritual truth.

2558. *And she became my wife.* That this signifies that spiritual truth was conjoined to the celestial, by means of

rationality, is evident from the representation of Sarah as Abraham's wife, as being spiritual truth conjoined to celestial good (see n. 2507); and from the representation of the same as his sister, as being rational truth (n. 2508). Hence that she became his wife, from being his sister, signifies that by means of rationality spiritual truth was conjoined to the celestial. How these things are, may be evident from what was said just above (n. 2557).

2559. *And it came to pass when God caused me to depart from my father's house.* That this signifies when He left the state of external knowledge and the appearances therefrom, with their enjoyments, which here are the house of his father, is evident from the signification of departing, as leaving; and from the signification of house, as good (n. 2231, 2233); here the good of the enjoyment from the appearances of things of external knowledge and of reason; for all enjoyment appears as good. That by the house of his father the enjoyments of matters of knowledge and of reason, consequently of their appearances, are here signified, comes from the fact that they are predicated of Abraham when he departed from the house of his father; for then Abraham, with the house of his father, worshipped other gods (see n. 1356, 1992). Hence it is that it is said in the plural, "God [*Elohim*] caused me to depart." It might be rendered also according to the original tongue, the gods caused me to wander. But as the Lord is represented by Abraham, it must be rendered, God caused me to depart. As the first knowledges and the rational things from them with the Lord were human, imbued with what was hereditary from the mother, and thus not purely Divine, therefore they are represented by Abraham's first state; but how far the representations go, may be seen above (n. 665, 1097 at the end, 1361, 1992).

2560. *That I said unto her.* That this signifies the thought at the time, is evident from the signification of saying, which is to think, as explained several times before.

2561. *This is thy kindness which thou shalt do unto me.* That this signifies that He would then have therefrom this comfort, may be evident from what goes before and from what follows, and thus without further explanation.

2562. *At every place whither we shall come.* That this signifies all that He should afterward conclude respecting rational truth, is evident from the signification of place, as state (see n. 1273–1275, 1377). The state of the thing here treated of is the state of concluding respecting rational truth, that it should be said that rational truth was adjoined to celestial good, as follows.

2563. *Say of me, He is my brother.* That this signifies that it should be said that rational truth was adjoined to celestial good, may be evident from what was said above (n. 2524), where nearly the same words are found.

2564. Verse 14. *And Abimelech took flock and herd, and menservants and maidservants, and gave unto Abraham; and restored to him Sarah his wife.* "Abimelech took" signifies the doctrine of faith; "flock and herd" signifies that it was enriched with rational goods and natural goods; "and menservants and maidservants" signifies also with rational truths and natural truths, as also with their affections; "and gave unto Abraham" signifies to the Lord; "and restored to him Sarah his wife" signifies when the Divine spiritual was adjoined to the Divine celestial.

2565. *Abimelech took.* That this signifies the doctrine of faith, is evident from the signification of Abimelech, as the doctrine of faith (see n. 2504, 2509, 2510).

2566. *Flock and herd.* That this signifies that it was enriched with rational goods and natural goods, is evident from the signification of flock and herd. Those within the church are called the flock, who are truly rational, that is, internal men: hence also in the abstract, rational or internal goods themselves are signified by flock; as to which signification of flock see above (n. 343, 415, 1565). But those within the church are called the herd, who are

natural, that is, external men: hence also in the abstract, natural or external goods themselves are signified by herd; as to which signification of herd see also above (n. 2180). That such things are signified by beasts has been shown above (n. 45, 46, 142, 143, 246, 714, 715, 776, 1823, 2179). Abimelech's taking and giving signifies that the doctrine of faith was enriched, for, as already said, by Abimelech is signified the doctrine of faith.

2567. *And menservants and maidservants.* That this signifies that it was also enriched with rational truths and natural truths, as also with affections for them, is evident from the signification of menservants and maidservants. Menservants and maidservants are named in many places in the Word, and by them are signified in the internal sense things that are comparatively lower and of less value — as rational and natural things in comparison with spiritual and celestial. By natural truths are meant outward knowledges of every kind, since these are natural. That they are signified by menservants and maidservants in the Word, is manifest from the internal sense of the words where they are named, as in Isaiah: *Jehovah will have compassion on Jacob, and will yet choose Israel, and set them upon their own ground; and the sojourner shall cleave unto them, and shall join themselves unto the house of Jacob; and the peoples shall take them, and bring them to their place; and the house of Israel shall possess them for themselves upon the ground of Jehovah for menservants and for maidservants* (xiv. 1, 2); where Jacob stands for the external 2
church, Israel for the internal, the sojourners for those who are being instructed in truths and goods (see n. 1463, 2025); menservants and maidservants for natural and rational truths and affections for them, which are to serve the church meant by Jacob and Israel. It is plain that not Jacob and Israel, nor the Jews and Israelites, are meant here, for the latter, dispersed among the gentiles, have become gentiles: the Jews still cherish this prophecy and

expect its fulfilment, even according to the letter, namely, that sojourners will cleave to them, that the people will bring them [to their place] and will be to them for menservants and maidservants; when yet not even the smallest thing is to be understood of the Jews and Israelites in the prophecies of the Word where they are named; which may be manifest even to them from the fact that it is often said of Israel equally as of Judah, that they shall be
3 brought back. Again in the same prophet: *Behold, Jehovah maketh the earth empty, and maketh it waste, and will overturn the face of it, and scatter the inhabitants thereof; and it shall be, as the people, so the priest; as the servant, so his master; as the maid, so her mistress* (xxiv. 1, 2). Here the earth stands for the church (n. 662, 1066, 1068, 1850), which is made empty and waste, and its face overturned, and its inhabitants scattered, when there are no longer any interior truths and goods, which are the people and the priest, nor any exterior truths and goods, which are the servant and the maid — as comes to pass when ex-
4 ternals rule over internals. Again: *I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountain, and My chosen shall possess it, and My servants shall dwell there* (lxv. 9); where Jacob stands for the external church, Judah for the celestial internal church, the
5 chosen for its goods, and the servants for its truths. In Joel: *I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy; . . . also upon the servants and the maidservants will I pour out My spirit in those days* (ii. 28, 29); where the Lord's kingdom is treated of; prophesying standing for teaching (n. 2534), sons for truths themselves (n. 489, 491, 533, 1147), daughters for goods themselves (n. 489–491), servants and maidservants for lower truths and goods, upon which the spirit is said to be poured out, when they accede and confirm. That such things are signified by menservants and maidservants here and elsewhere, does not so appear, by

reason both of the common idea of menservants and maidservants, and of the apparent history. In John: *I saw an* 6
angel standing in the sun, and he cried with a loud voice, saying to the birds that fly in the midst of heaven, . . . Ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all, the free and the servants, and the small and the great (Apoc. xix. 17, 18). It is here plain that it is not the flesh of kings, of captains, of mighty men, of horses, of those who sit upon them, of the free and of the servants, which they should eat; but that it is the truths of the church, both internal and external, which were made flesh for them. That 7
menservants signify truths and maidservants goods, which are subservient and thus serve spiritual and celestial truths and goods, is more clearly evident from the laws enjoined in the Representative Church for menservants and maidservants; which laws all have regard to the state of the church and of the Lord's kingdom in general and in particular; and to the way in which lower truths and goods, or those that are natural and rational, are to serve those that are spiritual and celestial, and thus those that are Divine. For example: the Hebrew manservant and the Hebrew maidservant should be free the seventh year, and should then be endowed from the flock, the threshing-floor, and the wine-press (Exod. xxi. 2, 6; Deut. xv. 12–15; Jer. xxxiv. 9–14): his wife should be free if she entered into service with him; but if the master gave him the wife, the wife and children should be the master's (Exod. xxi. 3, 4). A poor brother, purchased, should not serve as a bondservant, but as a hired-servant and a sojourner, he should go out together with his children at the jubilee (Lev. xxv. 39–43). If a brother should be bought by a foreign sojourner, he might be redeemed, and should go out in the year of the jubilee (Lev. xxv. 47 etc.). Menservants and maidservants might be bought of the nations around, and of the children

of foreign sojourners, and they should be their perpetual possession, whom they might rule absolutely, but not the children of Israel (Lev. xxv. 44–46). If a manservant did not wish to go out of service, his ear should be pierced with an awl, at the door, and he should be a perpetual servant; and so also with a maidservant (Exod. xxi. 6; Deut. xv. 16, 17). If any one smote his manservant or his maidservant with a rod, so that he died, he should be punished; but if he survived a day or more, he should be free, because he is his money (Exod. xxi. 20, 21): if he should smite a servant's eye or tooth, he should go forth free (Exod. xxi. 26, 27). If an ox should gore a manservant or a maidservant so that he died, the owner should pay thirty shekels to his master, and the ox should be stoned (Exod. xxi. 32). A servant who ran away from his master should not be placed in confinement, but should dwell in the place where he chose, and should not be afflicted (Deut. xxiii. 15, 16). A servant bought with silver, and circumcised, should eat of the Passover (Exod. xii. 44). Any one's daughter that was bought should not go out of service like servants; if she were evil, her master should not sell her to a stranger; if she were betrothed to his son, she should be as a daughter; if he took another, he should not diminish her food, her raiment, nor her duty of marriage; if these things were not done, she should go out of service without price (Exod.
8 xxi. 7–12). All these laws have their origin from the laws of truth and good in heaven, and have reference to them in the internal sense; but partly by correspondences, partly by representatives, and partly by significatives. Yet after the representatives and significatives of the church, which were the most external and lowest things of worship, were abolished, the necessity for the laws ceased also. If then these laws should be unfolded from the laws of order of truth and good, and from representatives and significatives, it would be plain that nothing else was signified by menservants than rational and scientific truths, which are lower

truths and ought therefore to serve spiritual truths; and that by maidservants were signified their goods, which, as they are also lower, ought to serve indeed, but in another manner; and therefore certain laws laid down respecting maidservants differ from the laws laid down respecting menservants; for truths, viewed in themselves, are more fully servants than their goods are. By the manner of 9
the king, in Samuel, nothing else is signified in the internal sense than the manner of truth, and likewise the manner of falsity when it begins to rule over truth and over good; which may be evident from the explanation of the words by which it is described. *This will be the manner of the king that shall reign over you: he will take your sons, and appoint them to him over his chariots and for his horsemen, and they shall run before his chariots: . . . he will take your daughters for perfumers, and for cooks, and for bakers: . . . your menservants and your maidservants and your goodliest young men and your asses will he take and put them to his work: he will take the tenth of your flock; and ye shall be for servants. And ye shall cry out in that day because of your king, whom ye have chosen for you, and Jehovah will not answer you in that day* (1 Sam. viii. 11, 13, 16–18). That truth is signified by a king may be 10
seen above (n. 1672, 2015, 2069); and thus in the opposite sense things that are not true, that is, falsities. By the sons whom he should appoint for himself over his chariots and for his horsemen, are signified the truths of doctrine, which are to be subservient to the principles of falsity, which are the chariots and horsemen. By the daughters whom he should take for perfumers, cooks, and bakers, the goods of doctrine are signified, by which falsities will be filled with enjoyment, and which will be made to favor falsities. By the menservants and maidservants, the young men, and the asses, by which he will do his work, the things of reason and of knowledge are signified, by which the falsities will be confirmed. By the flock of which he will

take a tenth are signified the remains of good which will be violated. And by their being servants is signified that it will come to pass that the celestial and spiritual things of the Word and of doctrine, instead of ruling, will be subservient to the confirmation of the falsities of the principles and the evils of the lusts. For there is nothing that is not infused into the principles of falsity as confirmatory, by false application, by sinister interpretation, by perversion, and by rejecting those things which do not favor. And therefore it is added, "If ye cry out in that day because of your king, whom ye have chosen for you, Jehovah will not answer in that day."

2568. It was said above in this chapter, that doctrine would become nought, if the rational were consulted (n. 2516, 2538); and that it was not consulted (n. 2519, 2531). But it is said here that the doctrine of faith was enriched with goods and truths both rational and natural. These statements appear at first view as if they were adverse and contrary to each other; but still they are not. How it was with the Lord, has been told; but how with man, re-
2 mains to be told. With man it is one thing to regard the doctrine of faith from rational things, and altogether another to regard rational things from the doctrine of faith. To regard the doctrine of faith from rational things is not to believe in the Word, or the doctrine which is thence, before one is persuaded from rational things that it is so; but to regard rational things from the doctrine of faith is first to believe in the Word, or doctrine therefrom, and then to confirm the same by rational things. The former is inverted order, and makes one believe in nothing; but the latter is genuine order, and makes one believe the better. The one is what is meant where it is said that he should die because of the woman; by which is signified that the doctrine of faith would become nought, if the rational were consulted (n. 2516, 2538); but the other is meant where it is said that Abimelech gave flock and herd,

and menservants and maidservants; by which is signified that the doctrine of faith was enriched with rational and natural goods and truths. These things are much treated 3
of in the Word in its internal sense, especially where Asshur and Egypt are spoken of; for the reason that while the doctrine of faith is regarded from rational things, that is, while a man does not believe before he is persuaded from them that it is so, it then not only becomes nought, but whatever is therein is also denied; but when rational things are regarded from the doctrine of faith, that is, when one believes in the Word, and then the same things are confirmed by rational things, the doctrine is then living and whatever is therein is affirmed. There are two principles, 4
therefore; one which leads to all folly and insanity, and another which leads to all intelligence and wisdom. The former principle is to deny all things, or to say in one's heart that he cannot believe them before he is convinced by things which he can apprehend, or perceive by the senses: this is the principle that leads to all folly and insanity, and it is to be called the negative principle. The other principle is to affirm the things which are of doctrine from the Word, or to think and believe in one's self that they are true because the Lord has said them: this is the principle which leads to all intelligence and wisdom, and is to be called the affirmative principle. They who think 5
from the negative principle, the more they consult what is rational, of external knowledge, and of philosophy, the more do they cast and precipitate themselves into darkness, till at length they deny all things. The causes are, that no one can apprehend higher things from lower ones, that is, spiritual and celestial things, still less Divine, from lower ones, because they transcend all understanding, and moreover everything is then involved in negatives from the [negative] principle. But, on the contrary, they who think from an affirmative principle can confirm themselves by whatever things of reason, of outward knowledge, indeed

of philosophy, they have at command; for all these are confirming things to them, and give them a fuller idea of
6 the matter. Moreover, some are in doubt before they deny, and some are in doubt before they affirm. Those who are in doubt before they deny, are they who incline to a life of evil; and when this life carries them away, then so far as they think of those things, they deny them. But those who are in doubt before they affirm, are they who incline to a life of good; and when they suffer themselves to be bended to this by the Lord, then so far as they think of those things at the time, so far they affirm. As these things are further treated of in the verses which follow, it is permitted by the Divine mercy of the Lord to illustrate them more fully there (see n. 2588).

2569. *And gave unto Abraham; and restored to him Sarah his wife.* That he gave unto Abraham signifies to the Lord, is evident from the representation of Abraham, as the Lord, which has been shown many times before. That he restored unto him Sarah his wife signifies when the Divine spiritual was adjoined to the Divine celestial, is evident from the signification of Sarah a wife, as spiritual truth adjoined to celestial good (see n. 2507). What the internal sense of the words in this verse is, is manifest from what is said, namely, that the Lord, when the Human in Him was united to the Divine and the Divine to the Human, had all knowledge not only of Divine celestial and spiritual things, but also of infra-celestial and infra-spiritual things, that is, of rational and natural things; for from the Divine, as from the sun of all light, everything is seen as present.

2570. Verse 15. *And Abimelech said, Behold, my land is before thee; dwell in that which is good in thine eyes.* "Abimelech said, Behold, my land is before thee" signifies the Lord's perception concerning the doctrine of love and charity; "dwell in that which is good in thine eyes" signifies that He was in everything where there was good.

2571. *Abimelech said, Behold, my land is before thee.* That this signifies the Lord's perception concerning the doctrine of love and charity, is evident from the signification of saying, as being to think (see n. 2506); and from the signification of land, as here the doctrine of love and charity. Land [or earth] signifies in the internal sense various things (n. 620, 636, 1066); and what it signifies is evident from the series of things. For it signifies the external man of the church, when heaven signifies the internal (n. 82, 913, 1411, 1733); it also signifies the tract where the church is (n. 662, 1066); it signifies the church itself, also in a universal sense the Lord's kingdom in heaven and on earth, since this was represented by the land of Canaan or the holy land (n. 1437, 1585, 1607); and also by the new heaven and new earth [or land] (n. 1733, 1850, 2117, 2118); and because land signifies the man of the church, the church, and the Lord's kingdom, it also signifies that which is their essential, namely, love to the Lord and charity toward the neighbor; for on this they all hang (n. 537, 540, 547, 553, 2130): consequently it signifies the doctrine of love and charity, which belongs to the church, and which is here the land of Abimelech; for by Abimelech as a king is signified the doctrine of faith, as shown above, but by his land, whence and where he was, is signified the doctrine of love and charity, whence and where faith is. That the Lord's thought hitherto was concerning 2
the doctrine of faith, but now concerning the doctrine of love and charity, is from this, that the Lord adjoined the Human to the Divine by truths, which are of faith, although at the same time by Divine goods, which are of love, in the truths, according to the order by which man also becomes spiritual and celestial — but not Divine, so as to have life in himself, as the Lord had. But when the Divine marriage of truth and good and of good and truth in the Lord was effected, which is signified by Abimelech's restoring to Abraham Sarah his wife (see 2569), His thought was then

concerning the doctrine of love and charity, and this also according to order; for when a man has become spiritual and celestial, he then no longer thinks from truth, but from good: yet not from the Divine good united to the Divine truth, as the Lord did. This is the reason that the doctrine of love and charity is now first named, although the doctrine of faith, in itself considered, is the same; and the Lord's perception and thought in everything of faith was always from the Divine Love. Hence it is that the doctrine of love and charity is the Divine doctrine itself, and that which was cultivated in the very ancient churches; and because it made one with the doctrine of faith, they rejected those who separated them (see n. 2417).

2572. *Dwell in that which is good in thine eyes.* That this signifies that He was in everything where there was good — in the proximate sense, that He was in the good of doctrine — may be evident from the signification of eyes, namely, the intellectual, which is of doctrine; and from the signification of dwelling, which is living (n. 1293); here being, because it is predicated of the Lord. Being in everything where there is good, is being in all knowledge of all Divine, celestial, spiritual, rational, and natural things, and this from Divine love; for all knowledge of all these
2 things is in the Divine Love (n. 2500). Besides, there is given both good and truth of doctrine. The good of doctrine is love and charity, the truth of doctrine is faith. They who are in the good of doctrine, that is, in love and charity, are in the truth of doctrine, that is, in faith. But being in good, or in love and charity, is one thing, and being in the good of doctrine is another. Children who are in love to their parents and in charity to other children, are in good, but not in the good of doctrine; consequently not in the truth of doctrine, or faith. But they who have been regenerated by the truths of faith are in the good of doctrine. As far as they are in good, so far are they in truths; that is, as far as they are in love and charity, so far

are they in faith, consequently, so far in wisdom and intelligence. Angels, because they are in love to the Lord and 3
in mutual love, are also in all truth, and thus in all wisdom and intelligence; not only in regard to celestial and spiritual things, but rational and natural things also; for from love, because from the Lord, they are in the very principles or fountains of things; that is, in their ends and causes. To see from principles, or from ends and causes, is to see from heaven all things that are below, even those which are on the earth. This is by comparison like one who is on a high mountain, and in a watch-tower there. He can look around for many miles upon the things which are below, while they who are below, especially if they are in a valley or in a forest, can scarce see as many paces. So also it is with those who are in the good of doctrine, in comparison with those who are in the truth of doctrine separated from its good; though the latter think that they see farther than the former. Yet they see nothing of good, nor anything of truth except what is most trifling on the surface, and this much defiled by falsities. And still the wisdom and 4
intelligence of angels is finite, and in comparison with the Lord's Divine wisdom, most finite, and scarce anything; as may be evident from the fact, that between Infinite and finite no ratio is possible, but yet there is communication from the Divine omnipotence; and also from this that the Lord is Good itself and Love itself, consequently the Being itself of good, and the Being itself of the love which is with the angels, and thus the Being itself of their wisdom and intelligence. Hence it is also manifest, that the Lord is in everything in which there is good, in heaven and on earth. They are greatly deceived who think that the Lord is in truth separate from good. He is not, save in good, and thence in truth, that is, in love and charity, and thence in faith.

2573. Verse 16. *And unto Sarah he said, Behold, I have given thy brother a thousand of silver; behold, it is unto*

thee a covering of the eyes to all that are with thee, and with all; and she was vindicated. "And unto Sarah he said" signifies perception from spiritual truth; "Behold, I have given thy brother a thousand of silver" signifies an abundance of rational truth adjoined to celestial good; "behold, it is unto thee a covering of the eyes to all that are with thee" signifies that rational truths are like a covering or mantle to spiritual truths; "and with all" signifies that so also are the truths therefrom; "and she was vindicated" signifies that there was no fault and no harm.

2574. *And unto Sarah he said.* That this signifies perception from spiritual truth, is evident from the representation of Sarah a wife, as spiritual truth Divine (see n. 2507), and of the same a sister, as rational truth (see n. 2508); and from the signification of saying, as meaning to perceive (see n. 2506). Sarah is here addressed as a wife, and also as a sister; as a wife, inasmuch as she was restored (n. 2569), and as a sister, inasmuch as it is said, "I have given thy brother a thousand of silver"; and what was said by Abimelech was perceived by Sarah in the former relation; therefore by saying to Sarah is signified to per-
2 ceive from spiritual truth. It is manifest that these things involve deeper arcana than can be explained to the comprehension; and if they should be explained only in some degree, it would be necessary to explain many things first, which are as yet unknown — as, what spiritual truth is, and what perception from spiritual truth; that the Lord alone had perception from spiritual truth; that as the Lord implanted rational truth in rational good, so He implanted spiritual truth in celestial good, and thus continually the Human in the Divine, so that there might be in everything a marriage of the Human with the Divine, and of the Divine with the Human. These and many more things must come first, before the things in this verse can be explained to the apprehension. These things are especially adapted to the minds of angels, who are in the understanding of

such things, and for whom the internal sense of the Word is given. To them these things are represented in heavenly manner, by which and by the things in this chapter, they are introduced into a knowledge how the Lord cast off by degrees the human which was from the mother, till at length He was no longer her son — that He did not acknowledge her as His mother, is manifest in Matt. xii. 46–49; Mark iii. 31–35; Luke viii. 20, 21; John ii. 4 — also how He made the Human Divine by His own power, even till He was one with the Father, as He teaches in John (xiv. 6, 8–11, and elsewhere). These things are pre- 3
sented by the Lord to angels in clear light by myriads of ideas and representations, all ineffable. The reason is, as was said, that they are adapted to their minds, and when in them they are in the blessedness of intelligence and the happiness of their wisdom. And besides, as there are angels who when they were men conceived an idea of the Lord's Human as of the human with another man, in order that these may be in company with the angels of heaven in the other life — for there ideas inspired by affection for good conjoin — such ideas are dispersed by means of the spiritual sense of the Word, and so they are perfected. It may hence be evident how precious to angels is what is contained in the internal sense of the Word, though it will perhaps appear unimportant to the man who has so obscure an idea about such things, that it is scarce any at all.

2575. *Behold, I have given to thy brother a thousand of silver.* That this signifies an infinite abundance of rational truth adjoined to good, is evident from the signification of a thousand, as much and countless; here infinite, or an infinite abundance, because predicated of the Lord — of which its signification, see below; from the signification of silver, as rational truth (see n. 1551, 2048); and from the signification of brother, as celestial good adjoined to rational truth, as brother to sister (n. 2524, 2557). From this it is plain, that "I have given to thy brother a thousand of sil-

ver" signifies an infinite abundance of rational truth adjoined to good. Its being given to good, which is the brother, but not to truth, is because truth is from good, not good from truth. Concerning this infinite abundance, see
2 above (n. 2572). That a thousand in the Word signifies much and countless, and infinite when predicated of the Lord, is manifest from the following passages — in Moses: *I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me, and keep My commandments* (Exod. xx. 5, 6; xxxiv. 7: Deut. v. 9, 10). And in Jeremiah: Jehovah *is showing mercy unto thousands, and recompensing the iniquity of the fathers into the bosom of their children after them* (xxxii. 18). In these passages, by thousands is not signified any definite number, but what is infinite, for the Lord's mercy is infinite, because Divine. In David: *The chariots of God are two myriads, thousands upon thousands; the Lord is among them, Sinai in holiness* (Ps. lxviii. 17); where myriads and thousands
3 stand for innumerable. In the same: *A thousand shall fall at thy side, and a myriad at thy right hand; it shall not come nigh thee* (Ps. xci. 7): where a thousand and a myriad also stand for innumerable; and as it is concerning the Lord, who is meant by David in the Psalms, it stands for all who are His enemies. In the same: *Our garners are full, affording all manner of food, our flocks bring forth a thousand and ten thousand in our streets* (Ps. cxliv. 13). Here also a thousand, and ten thousand, or a myriad, stand for innumerable. In the same: *A thousand years in thine eyes are as yesterday, when it is past* (Ps. xc. 4). A thousand years stands for what is without time, and thus for eternity, which is infinity of time. In Isaiah: *One thousand from before the rebuke of one, from before the rebuke of five shall ye flee, until ye be left as a mast upon the top of a mountain* (xxx. 17); where one thousand stands for

many without definite number, and five for a few (n. 649). In Moses: *Jehovah the God of your fathers make you a thousand times as many more as ye are, and bless you* (Deut. i. 11); where a thousand times stands for numberless, as in common speech, in which a thousand is used for many; as when it is said that a thing has been said a thousand times, or done in a thousand ways. In like manner in Joshua: *One man of you shall chase a thousand, for Jehovah your God fighteth for you* (xxiii. 10). As a thou- 4
sand is a definite number in computation, it appears in the prophecies, especially when connected with history, as if a thousand meant simply a thousand, when yet it signifies many or innumerable, and no fixed number; for historical facts are of such a nature as to determine the ideas to the nearest and proper significations of the words, as also to the names given; when yet real things are signified in the Word by numbers as well as by names — as may be evident from what has been shown before (n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252). Hence it is also supposed by some that by the thousand years in the Apocalypse (chap. xx. 1–7) a thousand years or a thousand periods are signified, for the reason, as already said, that things prophetic are there described under the form of history; when yet by a thousand years nothing is there meant but many without limit, as elsewhere also infinity of time, or eternity.

2576. *Behold, it is unto thee a covering of the eyes to all that are with thee.* That this signifies that rational truths are like a covering or mantle to spiritual truths, is evident from the signification of a covering, the explanation of which soon follows, and from the signification of the eyes, as things intellectual — which is manifest from very many passages in the Word — also from the signification of seeing, as meaning to understand (n. 2150, 2325). Every one can see that in everything in this verse there are arcana which cannot be laid open except by some inner sense — as

that he gave a thousand of silver, and that this is said to have been given, not to her husband, but to her brother; that it was a covering of the eyes, both to her, and to all that were with her, and also with all; and that so she was vindicated. Many historical conjectures may indeed be deduced from the sense of the letter, but they all have nothing spiritual in them, still less anything Divine, such as
2 the Word nevertheless is. As to rational truths being like a covering or mantle to spiritual truths, the case is this. Things which are inmost in man are those of his soul, but outer things are those of his body. A man's inmost things are goods and truths from which the soul has its life; otherwise the soul would not be a soul. Outer things draw their life therefrom, and are all like a body, or, what is the same, like a covering or mantle. This may be especially evident from what is seen in the other life: as from angels, when they are presented to view; their interiors shine forth from the face; their exteriors are represented both in their body and in their dress; and this so fully that every one there can know their quality from their dress alone; for they are real substances, and thus essences in form. So it is with the angels seen and described as to their faces and dress in the Word, as those who were seen in the Lord's sepulchre (Matt. xxviii. 3; Mark xvi. 5); and the four and twenty elders around the throne (Apoc. iv. 4); and others. Nor with the angels alone, but with all other things, though inanimate, that are mentioned in the Word — their exteriors are a covering or clothing; as with the ark of the covenant, and the tent which was round about it: the ark, which was the inmost, represented the Lord Himself, for therein was the Testimony; but the tent, which was without, represented the Lord's kingdom. The curtains, or the veils and coverings, each and all, represented the outer celestial and spiritual things in His kingdom, that is in the three heavens; which may be evident from this, that the form of the Tent was shown to Moses

on mount Sinai (Exod. xxv. 9; xxvi. 30). From this it had its holiness, and not from the gold, and the silver, and the carvings, which were in it. Since rational truths are 3
now treated of, as being a kind of veil or dress to spiritual truths, and as the tent is described in Moses as to its curtains or coverings, and also as to its veils which were before the entrance, it is permitted, for sake of illustration, to explain what in particular was signified by the veils; but what was signified by the coverings round about, will by the Lord's Divine mercy be told elsewhere. The veils of the tent were three: the first, which made the division between the Holy and the Holy of Holies; the second, which is called the covering for the door of the tent; and the third, which was the covering for the gate of the court. Of *the veil itself*, which was the first, before the ark, it is 4
thus written in Moses: *Thou shalt make a veil, of hyacinth and purple, and double-dyed scarlet, and fine-twined linen, the work of a designer, thou shalt make it with cherubim; and thou shalt hang it upon four pillars of Shittim-wood, overlaid with gold, and their hooks of gold; upon four bases of silver; and thou shalt hang the veil under the clasps; and thou shalt bring in thither, within the veil, the Ark of the Testimony; and the veil shall divide unto you between the Holy and the Holy of Holies* (Exod. xxvi. 31–34; xxxvi. 35, 36). This veil represented the nearest and inmost appearances of rational good and truth, in which are the angels of the third heaven; which appearances are described by the hyacinth, the purple, the double-dyed scarlet, and the fine-twined linen; in which the red color represented the good of love, and the white its truths. The same is true also of the gold and silver with which the pillars were overlaid, and of which the hooks and the bases were made. That colors are representative, may be seen above (n. 1042, 1043, 1053, 1624); also that gold is the good of love (n. 113, 1551, 1552); and that silver is truth (n. 1551, 2048). From this it may be evident what it sig- 5

nifies that the veil of the temple was rent in twain (Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45), namely, that the Lord entered into the Divine Itself, by dispersing all appearances; and that He at the same time opened the way
6 to His Divine Itself through His Human made Divine. Of the second veil, or the covering for the door of the tent, we read thus in Moses: *Thou shalt make a covering for the door of the tent, of hyacinth, and purple, and double-dyed scarlet, and fine-twined linen, the work of the embroiderer; and thou shalt make for the covering five pillars of Shittim-wood, and overlay them with gold, their hooks shall be of gold; and thou shalt cast for them five bases of brass* (Exod. xxvi. 36, 37; xxxvi. 37, 38). By this covering were represented appearances of good and truth which are lower or more external than the former, that is, the middle ones of the rational, in which are the angels of the second heaven; which appearances are described almost in the same manner as the first, with the difference, however, that for this covering there were five pillars and five bases, by which number is signified what is comparatively but little; for these appearances do not so cohere together, or are not so heavenly, as the appearances of the inmost or third heaven. Concerning the number five as meaning little, see above (n. 649, 1686). And because these appearances look to natural things, it was commanded that the bases should be cast of brass; for by brass, natural * good was
7 represented and signified (n. 425, 1551). Of the third veil, or the covering for the gate of the court, we read in Moses: *For the gate of the court shall be a covering of twenty cubits, of hyacinth and purple, and double-dyed scarlet, and fine-twined linen, the work of the embroiderer; their pillars four, and their bases four; all the pillars of the court round about shall be filleted with silver, their hooks of silver, but their bases of brass* (Exod. xxvii. 16, 17;

* *Rationale*, probably a misprint for *naturale*.

xxxviii. 18, 19). By this covering were represented still lower or more external appearances of good and truth, which are the lowest ones of the rational, in which are the angels of the first heaven. These appearances, as they correspond to interior things, are described in a similar manner, yet with the difference that these pillars were not overlaid with gold, but filleted with silver, and that the hooks were of silver, by which are signified rational truths that derive their origin immediately from knowledges; and the bases were of brass, by which are signified natural goods. Hence it may be evident, that there was nothing in the tent which was not representative of celestial and spiritual things of the Lord's kingdom, or that all things were made according to the type of celestial and spiritual things in the three heavens; also that the veilings or coverings signified the things which are like a body or dress around or without the inmost. Moreover, that veilings, cov- 8
erings, clothing, or garments signify relatively lower truths, may be evident from many passages in the Word — as in Ezekiel: *Fine linen with broidered work from Egypt was thy spreading; hyacinth and purple from the islands of Elishah were thy covering* (xxvii. 7); where Tyre is treated of, by which are signified interior knowledges of celestial and spiritual things, and consequently those who are in them (n. 1201). Broidered work from Egypt stands for what is of knowledge; that Egypt is what is of knowledge may be seen above (n. 1164, 1165, 1186, 1462). Hyacinth and purple from the isles of Elishah, which was the covering, stands for the rituals that correspond to internal worship (n. 1156). In the same: *All the princes of the* 9
sea shall come down from their thrones, and lay aside their robes, and put off their broidered garments; they shall be clothed with tremblings, they shall sit upon the ground (xxvi. 16); speaking also of Tyre. The robes and the broidered garments stand for knowledges from what is learned, and thus for lower truths. In the same: *I clothed thee with* 10

broidered work, and shod thee with kid, and girded thee about with fine linen, and covered thee with silk; I decked thee also with ornaments, and put bracelets upon thy hands, and a necklace upon thy throat. . . . Thou didst take off thy garments, and madest for thee high places with divers colors, and didst commit whoredom upon them . . . thou tookest thy broidered garments, and coveredst them (xvi. 10, 11, 16, 18); speaking of Jerusalem, which is the spiritual church, described as it was of old, and such as it was afterward, when perverted: its lower spiritual things and its doctrinals are the garments of broidered work, fine linen,
11 and silk. In Isaiah: *The Lord Jehovih Zebaoth doth take away from Jerusalem . . . the whole staff of bread and the staff of water. . . . Then shall a man take hold of his brother, of the house of his father—Thou hast clothing, be thou our ruler. . . . In that day he shall lift up his voice, saying, I will not be a binder up, and in my house there is neither bread, nor clothing; ye shall not make me ruler of the people. . . . The Lord will smite with a scab the crown of the head of the daughters of Zion . . . and in that day the Lord will take away the bravery of their anklets, and their network, and crescents, and their collars, and chains, and veils; and the headtires, and the ankle chains, and the sashes, and the perfume boxes, and the ear-drops; the rings, and the nose jewels, the festival garments, and the mantles, and the robes, and the satchels, the mirrors, and the fine linen, and the turbans, and the cloaks* (iii. 1, 6, 7, 17–24). Jerusalem stands for the spiritual church, Judah for the celestial church; the staff of bread and the staff of water, which will be removed, stand for good and truth; the garment which the prince should have, for the truths which are of doctrine; the clothing and various ornaments of the daughters of Zion, which are enumerated, all and each, for kinds and varieties of good and truth, of which they would be deprived. Unless everything which is mentioned signified some particular of the church, they would not be of

the Word, in every expression of which is the Divine: they are predicated of the daughters of Zion, and by them the things of the church are signified, as may be seen above (n. 2362). In the same: *Awake, awake, put on thy* 12
strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean (lii. 1, 2); Zion standing for the celestial church, Jerusalem for the spiritual, and garments of beauty for the holy things of faith. In the same: *Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity* (lix. 6); webs standing for fictitious truths, which do not become garments; garment stands for the exterior truths of doctrine and worship; hence it is said, "neither shall they cover themselves with their works." In the same: *Rejoicing I will rejoice in Je-* 13
hovah, my soul shall exult in my God; for He hath clothed me with the garments of salvation, with the robe of justice hath He covered me (lxi. 10). The garments of salvation stand for the truths of faith, and the robe of justice for the good of charity. In John: *Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with Me in white, for they are worthy. He that overcometh shall be clothed in white garments* (Apoc. iii. 4, 5). In the same: *Blessed is he that watcheth, and keepeth his garments, lest he walk naked* (Apoc. xvi. 15). In the same: *Upon the thrones I saw four and twenty elders sitting, clothed in white garments* (Apoc. iv. 4); where it is manifest that the garments are not garments, but the spiritual things of truth. So where the Lord said in reference 14
to the consummation of the age, that they should not return back to take up their garments (Matt. xxiv. 18; Mark xiii. 16). That garments here are truths, may be seen above (n. 2454). Also in regard to the one not clothed in a wedding garment (Matt. xxii. 11, 12). And concerning

John: *What went ye out to see? a man clothed in soft* garments? Behold they that wear soft* garments are in kings' houses* (Matt. xi. 8; Luke vii. 25); meaning that they were not in externals of doctrine and worship, but in internals; on which account He adds, *What went ye out to see? a prophet? I say unto you even more than a prophet* (Matt. xi. 9). A prophet stands for the externals of doc-
15 trine and worship. As garments signified truths of every kind, it was commanded that the sons of Israel, when they went out of Egypt, should borrow gold and silver, and garments, and put them upon their sons (Exod. iii. 22; xii. 35, 36); also that garments of various kinds, or mixed garments should not be put on (Lev. xix. 19; Deut. xxii. 11). And that they should make to themselves fringes on the borders of their garments, should put a cord of hyacinth there, and when they saw it should call to mind the com-
16 mandments, and do them (Num. xv. 38–40). Formerly also they rent their garments (as is seen in Josh. vii. 6; Judg. xi. 35; 1 Sam. iv. 12; 2 Sam. i. 2, 11, 12; iii. 31; xiii. 30, 31; xv. 32; 1 Kings xxi. 27; 2 Kings v. 7, 8; vi. 30; xxii. 11, 14, 19; Is. xxxvi. 22; xxxvii. 1); by which was signified zeal for doctrine and truth, which was so torn; also humiliation, that there was nothing with them which is
17 signified by the adornment of garments. That such things are signified by veilings, coverings, clothing, or garments, is also manifest from the prophecy of Jacob, then Israel: *He shall bind his foal to the vine, and his ass's colt unto the choice vine; he shall wash his garments in wine, and his vesture in the blood of grapes* (Gen. xlix. 11). No one can know except from the internal sense what these things signify — namely a vine, a choice vine, a foal, an ass's colt, wine, the blood of grapes, garments, and vesture. That it is said of the Lord, who is here called Shiloh, is plain. Judah is treated of, by whom the Lord's celestial Divine is

* *Splendidis* and *splendida;* but *mollibus* and *mollia* in n. 9372.

represented. By the garments which he should wash in wine, and by the vesture which he should wash in the blood of grapes, the Lord's rational and natural are signified, which He should make Divine. In like manner in Isaiah : 18
Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, marching in the greatness of His strength? . . . Wherefore art Thou red in Thine apparel, and Thy garment like him that treadeth in the wine-fat? I have trodden the winepress alone, and of the peoples there was no man with Me. . . . Their victory is sprinkled upon My garments, and I have stained all My raiment (lxiii. 1–3) ; where also the garments and raiment stand for the Lord's Human, which of His own power He made Divine by combats of temptations and by victories ; on which account it is said, "I have trodden the winepress alone, and of the peoples there was no man with Me." Isaac's smelling the smell of Esau's garments, and so blessing him (Gen. xxvii. 27), involved the same. The Holy itself of the Lord's Divine Human 19
was also a garment which appeared as the light, and as white and glistening, when He was transfigured ; of which we read thus in Matthew : When Jesus was transfigured, *His face did shine as the sun, and His garments became as the light* (xvii. 2). In Luke : *When Jesus prayed, the appearance of His countenance was changed, and His raiment became white and glistening* (ix. 29). And in Mark : When Jesus was transfigured, *His garments became shining, exceedingly white, like snow, so as no fuller on earth can whiten them* (ix. 3). The garments of holiness with which Aaron was clothed when he entered within the veil, and which were of linen, had a similar representation (Lev. xvi. 2, 4) : likewise the garments of holiness which were for glory and for beauty, and those of his ministry (spoken of Exod. xxviii. 2 to the end, and xxxix. 1 to the end) : there was nothing at all in them, which did not represent.

2577. *And with all.* That this signifies the truths also

which were therefrom, namely, those that were of outward knowledge and sense, is evident from what is said above, and from the series itself; for it is said just above, "Behold, it shall be unto thee a veiling of the eyes unto all who are with thee;" by which rational truths are signified, which are like a veil to spiritual truths; and it is now said again, "with all;" by which still lower truths are therefore signified, which are from rational truths; these are no other than what are called truths of outward knowledge and truths of sense. That truths of outward knowledge and of sense are from rational truths, is evident from the order of influx. Interior things flow into exterior things; or what is the same, higher things into lower; but not the reverse. It appears indeed otherwise, namely, that man becomes rational through what is of sense and of outward knowledge; but this is a fallacy. Through man's rational faculty good from the Lord continually flows in and comes up, and adopts to itself the knowledge; and in the measure in which it can adopt this knowledge, and set it in due order, he becomes rational. This is the same as with the good and truths which are called those of faith. Good from the Lord flows into truths, and adopts them, and in the measure in which it can adopt them, the man becomes spiritual; though it appears as if truths, called truths of faith, flow in, and render the man spiritual. It is also owing to this appearance that the truth of faith is so much cultivated at this day, and the good of charity is not thought of.

2578. *And she was vindicated.* That this signifies that there was thus no fault and no harm, is evident from all that precedes, of which this is a brief conclusion.

2579. Verse 17. *And Abraham prayed unto God, and God healed Abimelech, and his wife, and his maidservants; and they brought forth.* "Abraham prayed unto God" signifies a revelation; "And God healed Abimelech" signifies soundness of the doctrine as to good; "and his wife" signifies as to truth; "and his maidservants" signifies as to

affections for doctrinals; "and they brought forth" signifies their fruitfulness.

2580. *Abraham prayed unto God.* That this signifies revelation, is evident from the signification of praying when predicated of the Lord, as meaning to be revealed (see n. 2535); and from the representation of Abraham, as the Lord — often shown above. In the sense of the letter there are two, namely, one who prayed, and another to whom he prayed; for it is said, Abraham prayed to God. But in the internal sense there are not two, but one; for in the Lord it was God or Jehovah Who made the revelation, since He was conceived of Jehovah. But as much as there was of the maternal human, so much, or so far there was another. How these things are, can with difficulty fall into ideas, so as to be understood. They may indeed fall into angelic ideas, which are presented in the light of heaven; but not so well into human apprehension, which does not perceive unless illuminated by things that are of the light of the world; still less into the ideas of those to whom everything that is of the light of heaven is thick-darkness, so as to be nothing.

2581. *And God healed Abimelech.* That this signifies soundness of the doctrine as to good, is evident from the signification of healing, as being to make sound; and from the representation of Abimelech, as the doctrine of faith looking to rational things (n. 2510). That it is as to good, is manifest from the fact that his wife also is said to be healed, by which is meant the soundness of the doctrine as to truth; for when in the Word a husband is called husband, and also when he is called by name, he then signifies good, and his wife truth; but when a husband is called man, he then signifies truth, and his wife good (see also n. 915, 1468, 2517).

2582. *And his wife.* That this signifies as to truth, is evident from the signification of a wife, as truth (see just above, n. 2581).

2583. *And his maidservants.* That this signifies as to affections for doctrinals therefrom, is evident from the signification of maidservants, as affections for what is of reason and of knowledge (see n. 1895, 2567); here for doctrinals, because they are predicated of the doctrine of faith; for they belonged to Abimelech, by whom is signified the doctrine of faith (n. 2509, 2510): for all things are predicated with reference to the subjects treated of.

2584. *And they brought forth.* That this signifies fruitfulness, is evident from the signification of bringing forth and of birth. In the internal sense of the Word, none but spiritual and celestial things are signified; on which account, where mention is made of conception or conceiving, bearing or bringing forth, birth or being born, of generation or generating, and also of those who beget, as father and mother, and those who are begotten, as sons and daughters, all these things are meant only in a spiritual sense, for the Word in itself is spiritual and celestial; and it is so here with bringing forth, by which is signified fruitfulness as to
2 the things of doctrine. That by bearing in the Word no other bearing is meant, may be evident from the passages that follow. In Samuel: *The full have hired out themselves for bread, and the hungry have ceased, until the barren hath borne seven, and she that hath many children hath languished. Jehovah killeth and maketh alive, He causeth to go down into hell, and bringeth up* (1 Sam. ii. 5, 6). In Jeremiah: *She that hath borne seven languisheth, she breatheth out her soul; her sun is gone down while it is yet day* (xv. 9). In Isaiah: *Sing, O barren, that did not bear; break forth into singing and cry aloud, that did not travail with child; for more are the children of the desolate than the children of the married wife, said Jehovah* (liv. 1). In David: *The voice of Jehovah maketh the hinds to calve, and strippeth the forests bare; and in His temple every one speaketh His glory* (Ps. xxix. 9). In Isaiah: *Be ashamed O Zidon; for the sea hath spoken, the stronghold of the sea,*

saying, I have not travailed, nor brought forth, neither have I nourished young men, nor brought up maidens; when the report cometh to Egypt, they shall travail at the report of Tyre (xxiii. 4, 5). In the same: *Before she travailed she brought forth, and before her pain came she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Does the earth travail in one day, . . . and shall I [not] cause to bring forth? saith Jehovah. . . . Shall I cause to bring forth, and close up? said thy God* (lxvi. 7–9). In Jeremiah: *Ask, now, and see whether a man bringeth forth: wherefore have I seen every man with his hands on his loins, as one that bringeth forth* (xxx. 6). In Ezekiel: *I will set a fire in Egypt, and Sin travailing shall travail, and No shall be [a breaking up]* (xxx. 16). In Hosea: *Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from conception* (ix. 11). In the same: *The pains of one that travaileth came upon Ephraim; he is an unwise son, for at the time he will not stand in the place of the breaking forth of children* (xiii. 13). In John: *A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And being with child, she cried, travailing, and pained to bring forth. . . . The dragon stood before the woman who was about to bring forth, that when she brought forth her son, he might devour him. And she brought forth a male child, who was to feed all nations with a rod of iron; but the child was caught up unto God and His throne* (Apoc. xii. 1–5). Who cannot see from 3
all these passages that no other conceptions and bearings are signified than those which are of the church? and so, too, from what is said of Abimelech, that "God healed Abimelech, and his wife, and his maidservants, and they brought forth"; and that "Jehovah closing had closed up every womb of the house of Abimelech, for the cause of Sarah, Abraham's wife." What is signified by these things in the internal sense may be evident from the explanation

of them, namely, that they make known the state of the doctrine of faith, such as it is when viewed from Divine truths, and such as it is when viewed from the rational: when viewed from Divine truths, that is, from the Word, then things one and all, both of reason and of knowledge, confirm it; but not so when viewed from human things, that is, from reason and knowledge; then nothing of good and nothing of truth is conceived; for to view it from the Word is to view it from the Lord, but to view it from reason and knowledge is to view it from man. From the former is all intelligence and wisdom, from the latter is all insanity and foolishness.

2585. Verse 18. *For Jehovah closing had closed up for that cause every womb of the house of Abimelech, for the cause of Sarah Abraham's wife.* "For Jehovah closing had closed up for that cause every womb of the house of Abimelech" signifies the barrenness of the doctrine; "for the cause of Sarah" signifies through the rational, if it had conjoined itself; "Abraham's wife" signifies that spiritual truth might be conjoined to celestial good.

2586. *For Jehovah closing had closed up for that cause every womb of the house of Abimelech.* That this signifies barrenness, namely, of the doctrine, is evident from the signification of closing to close up the womb, as being to prevent conception itself; and from the signification of "the house of Abimelech," as the good of the doctrine of faith: hence it is plain that barrenness is signified. That above in this chapter it is said God, but here for the first time Jehovah, is because it is said God where the subject is truth, but Jehovah where good is the subject. All conception of doctrine is from good as a father, but bringing it forth is by truth as a mother, as has several times been said before. Here its conception is treated of, and as this is from good, Jehovah is named; but above, bringing it forth was treated of; and as this was by truth, it is said God, as in the verse preceding: "God healed Abime-

lech, and his wife, and his maidservants, and they brought forth." So, too, elsewhere in the Word, where conception 2 is treated of, as in Isaiah: *Jehovah hath called me from the womb. . . . Said Jehovah that formed me from the womb . . . then shall I be precious to Jehovah; and my God shall be my strength* (xlix. 1, 5). Strength is predicated of truth, on which account it is said God. In the same: *Thus said Jehovah, thy Maker, and thy Former from the womb* (xliv. 2, 24 and elsewhere). For the same reason also it is said "the house of Abimelech," by which is signified the good of the doctrine of faith. That a house is good, may be seen above (n. 2048, 2233, 2234); also that Abimelech is the doctrine of faith (n. 2509, 2510). That there is a Divine arcanum in the fact that they brought forth, and that the wombs of the house of Abimelech were shut on account of Sarah, is manifest; which arcanum is disclosed only by the internal sense.

2587. *For the cause of Sarah.* That this signifies by the rational if it had conjoined itself, is evident from the representation of Sarah a sister, as rational truth (see n. 2508). The cause of Sarah means the whole transaction, namely, that she was called a sister, and that Abimelech took her, but that he did not come near her. What these things signify further, will be told in what follows.

2588. *Abraham's wife.* That this signifies in order that spiritual truth might be conjoined to celestial good, is evident from the representation of Sarah a wife, as spiritual truth conjoined to celestial good (see n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2507); and from the representation of Abraham, as celestial good conjoined to spiritual truth (see n. 2011, 2172, 2198, 2501). Whether you say spiritual truth and celestial good, or the Lord, it is the same; because the Lord is truth itself and good itself, and the marriage itself of truth and good, and of good and truth. How these things are, may indeed be evident from the explanation; but as they are among things that are

obscure at this day, it is well to illustrate them as far as it can be done. The doctrine of faith, as the Lord thought concerning it in His boyhood, is here treated of, that is to say, whether it were allowable to enter into it by rational things, and so to form to one's self ideas concerning it. His thinking of this was from the love of providing for mankind, who are such as not to believe what they do not comprehend in a rational manner. But He perceived from the Divine that this ought not to be done; on which account He revealed the doctrine to Himself from the Divine, and from that at the same time all things in the universe that are subordinate to it, namely, those belonging to the
2 rational mind, and those belonging to the natural. How it is with the doctrinals of faith among men has been said above (n. 2568), namely, that there are two principles from which they think, a negative and an affirmative; and that those think from the negative principle, who believe nothing unless they are convinced by what is of reason and outward knowledge, and indeed of sense; but those from the affirmative, who believe that things are true because the Lord has said them in the Word, and thus who have faith in the Lord. Those who are in the negative in regard to a thing being true because it is in the Word, say in heart that they will believe when they are persuaded by reason and outward knowledge. But the fact is that they never believe; and indeed they would not believe if they were to be convinced by their bodily senses, by sight, hearing, and touch; for they would always be forming new reasonings against the things, and thus end by altogether extinguishing all faith, and at the same time turning the light of the rational into darkness, because into falsities. But those who are in the affirmative, that is, who believe that things are true because the Lord has said so, are continually being confirmed, and their ideas enlightened and strengthened, by what is of reason and outward knowledge and even by what is of sense; for man has light from no other

source than through reason and knowledge, and such is the way with every one. With these the doctrine thus "living lives"; and of them it is said, that they are healed and bring forth. But with those who are in the negative the doctrine "dying dies"; and of them it is said that "the womb closing is closed." It is manifest from this, what it is to enter into the doctrine of faith by rational things, and what to enter into rational things by the doctrine of faith: but let this be illustrated by examples. It is from 3
the doctrine of the Word, that the first and principal thing of doctrine is love to the Lord and charity toward the neighbor. They who are in the affirmative in regard to this, can enter into whatever things of reason and of outward knowledge and indeed of sense they please, every one according to his gift, his knowledge, and his experience. Indeed, the more they enter in, the more they are confirmed; for all nature is full of confirmation. But they who deny this first and principal thing of doctrine, and wish to be first convinced by outward knowledge and reason that it is so, these, because they deny in heart, in no way suffer themselves to be convinced, and stand out continually for another principle, which they believe the essential; and at length, by confirmations of their principle, they in the end so blind themselves that they cannot even know what love to the Lord and love to the neighbor are. And as they confirm themselves in the contraries, they at length confirm themselves in this, that no other love can be given, in which there is any enjoyment, than that of self and the world; and this to such a degree, if not in doctrine, yet in life, that they embrace infernal love in place of heavenly love. But with those who are not in the negative nor yet in the affirmative, but in doubt before they deny or affirm, the case is as was said above (n. 2568), namely —they who incline to a life of evil fall into the negative, but they who incline to a life of good are brought into the affirmative. Take this example also. It is among the 4

primary things of the doctrine of faith, that all good is from the Lord, and all evil from man, or from one's self. They who are in the affirmative that it is so, can confirm themselves by many things which are of reason and of knowledge, as, that no good can in any way flow in but from good itself, that is, from the fountain of good, and thus from the Lord; and that the principle of good can be from no other source; finding illustration in all things that are truly good, in themselves, in others, in the community, and indeed in the created universe. But they who are in the negative confirm themselves in the contraries by all things that ever they think of, and to such a degree at last, that they do not know what good is; disputing among themselves as to what the highest good is, profoundly ignoring the truth that it is celestial and spiritual good from the Lord, by which all lower good is made alive, and that the enjoyment therefrom is truly enjoyment. Some also think that if good be not from themselves, it cannot be at
5 all from any other source. Let us take for another example [the doctrinal truth] that they who are in love to the Lord and charity toward the neighbor can receive the truths of doctrine and have faith in the Word, but not they who are in the life of the love of self and the world; or what is the same, that they who are in good can believe, but not they who are in evil. Those who are in the affirmative can confirm this from reason and from knowledge by numberless things. From reason, on the ground that truth and good agree, but not truth and evil; and that as all falsity is in evil, so it is from evil; and that if any who are in evil still have truth, it is on the lips, and not in the heart. From knowledge, they can confirm by many things, that truths shun evils, and that evils spew out truths. But they who are in the negative confirm themselves by this, that every one, of whatever character, though he lives in continual hatred, in the enjoyment of revenge, and in deceit, can believe as well as others; and this even while they alto-

gether reject good of life out of their doctrine, after the rejection of which they do not believe anything. That it 6
may be still more manifest how the case is, let us take this example: they who are in the affirmative that the Word was so written as to have an internal sense, which does not appear in the letter, can confirm themselves also in many ways by reasonings, as that by the Word man has connection with heaven; that there are correspondences of natural things with spiritual, in which the spiritual are not seen; that the ideas of interior thought are altogether different from material ideas which fall into the words of language; that man, because he is born for both lives, can, while in the world, be also in heaven, through the Word, which is for both worlds; that a certain Divine light flows in with some, into their thoughts and into their affections, when the Word is read; that it is of necessity that there should be something written and come down from heaven, and that thus the Word cannot be such in its origin as it is in the letter; that it can be holy only from a certain holiness which is within. He can also confirm himself by things that he learns, as that men were formerly in representatives, and that the writings of the Ancient Church were of this nature; also that the writings of many among the Gentiles had this origin; and that the style was thence venerated as holy in the churches, and as learned among the Gentiles, some of whose books may be mentioned. But they who are in the negative, if they do not deny all these things, still do not believe them; and they persuade themselves that the Word is such as it is in the letter, appearing indeed worldly, while yet it is spiritual — where the spiritual in it lies hid, they care little, but for manifold reasons are willing to let it be so — and this they can confirm by many things. For yet simpler apprehension, let us take a known 7
truth for illustration. They who are in the affirmative that sight is not of the eye, but of the spirit, which sees things in the world through the eye, as through an organ of its

body, can confirm themselves by many things; as from things spoken and heard, that they refer themselves to a certain interior sight, into which they are transmuted; which could not be done, unless there were an interior sight; also that whatever is thought of is seen by interior sight, by some more clearly, by others more obscurely; and again, that the things of the imagination present themselves as not unlike the objects of sight; and also that unless the spirit within the body sees that which the eye as its organ takes in, the spirit could see nothing in the other life, when yet it cannot be otherwise than that it is to see innumerable and stupendous things which the eye of the body never can. Moreover, one may reflect upon dreams, especially those of the prophets, in which also many things were seen, and this not by the eyes. And then, if one is skilled in philosophy, he may confirm himself by this, that outer things cannot enter into inner things, as compounds cannot into simples; and thus that things of the body cannot enter into those of the spirit, but the reverse — besides very many other things, till he is at last persuaded that the spirit has sight, and not the eye, except from the spirit. But they who are in the negative call all these either natural things, or fantasies; and when they are told that a spirit possesses and enjoys much more perfect sight than a man in the body, they laugh at it, and reject it as among silly things; believing that they would live in darkness when deprived of the sight of the eye — when the contrary is the
8 fact, and they are then in light. From these examples it is plain what it is to enter into things of reason and knowledge from truths, and what to enter into truths from things of reason and knowledge — that the former is according to order, but the latter contrary to order; and that when what is according to order is done, the man is then enlightened; but when that is done which is contrary to order, he is made blind. Hence it is clear of how great concern it is, that truths should be known, and be believed; for man is

enlightened by truths, but is made blind by falsities. By truths there is opened to the rational an immense and almost unbounded field; but by falsities almost none in comparison, though the appearance be otherwise. Hence the angels have so great wisdom, because they are in truths; for truth is the very light of heaven. They who made 9
themselves blind by not being willing to believe anything which they did not apprehend by the senses, until at length they believed nothing, were in old times called serpents of the tree of knowledge; for they reasoned much from sensual things and their fallacies, which easily fall into man's apprehension and belief, and seduced many (see n. 195, 196). In the other life they are readily distinguished from other spirits, by this, that in regard to all things of faith they reason whether it be so; and if it is shown to them a thousand and a thousand times that it is so, they still propose negative doubts against every confirming thing, and this they would do if it were for ever. They are therefore made blind to so great a degree that they have not common sense, that is, cannot comprehend what is good and true; and yet every one of them thinks himself wise above all in the universe; placing wisdom in being able to make void what is Divine, and deduce it from what is natural. Many who were esteemed as wise in the world are of this nature more than others; for the more one is endowed with talent and knowledge and is in the negative, the more insane he is, beyond others; but the more he is endowed with talent and knowledge and is in the affirmative, the wiser he can be. It is by no means denied man to cultivate the rational faculty by knowledge; but to make one's self obdurate against the truths of faith which are from the Word, is forbidden. These things are much 10
treated of in the internal sense of the Word, especially the prophetic, where Asshur, or Assyria, and Egypt are treated of; for reasoning is signified by Assyria (n. 119, 1186); and outward knowledge by Egypt (n. 1164, 1165, 1186,

1462). Concerning those who wish to enter by knowledges and reasonings into the doctrinals of faith and into Divine things, it is thus written in Isaiah: *I will stir up Egypt with Egypt, and they shall fight every man against his brother, and every man against his companion, city against city, and kingdom against kingdom; and the spirit of Egypt shall be made void in the midst of it, and I will swallow up the counsel thereof. . . . The waters shall fail from the sea, and the river shall be wasted and become dry; and the rivers shall vanish, the streams of Egypt shall be minished and dried up; the reed and the flag shall wither away . . . all the seed of the river shall become dry. . . . Jehovah hath mingled a spirit of perversities in the midst of her, and they have caused Egypt to go astray in every work thereof, as a drunken man goeth astray in his vomit* (xix. 2, 3, 5–7, 14). In the same: *Woe to the rebellious children, . . . who walk to go down into Egypt, but have not asked at My mouth, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. And the strength of Pharaoh shall be unto you for a shame, and the trust in the shadow of Egypt for a reproach* (xxx. 1–3). In the same: *Woe to them that go down into Egypt for help, and stay upon horses, and trust in chariots, because they are many, . . . but they look not unto the Holy One of Israel, and seek not Jehovah. . . . And when Jehovah shall stretch out His hand, he that helpeth shall stumble, and he that is helped shall fall, and they all shall be destroyed together. . . . And Asshur shall fall by the sword not of man, and the sword not of men shall devour him* (xxxi. 1, 3, 8). In Jeremiah: *My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out pits, broken pits, which can hold no water. Is* Israel a servant? If he was born of the house, why is he become a prey? . . . Dost thou not do this unto*

* *Nonne;* but *num* in n. 1069.

thyself, in that thou hast forsaken Jehovah thy God when He led thee by the way? And now what hast thou to do with the way to Egypt to drink the waters of Shihor? or what hast thou to do with the way to Asshur to drink the waters of the River? . . . O generation, see ye the Word of Jehovah. Have I been a wilderness unto Israel? a land of darkness? Wherefore said My people, We will rule, we will come no more unto Thee? . . . Why goest thou away so much to change thy way? thou shalt be ashamed of Egypt also, as thou wast ashamed of Asshur (ii. 13, 14, 17, 18, 31, 36). In the same: *Hear ye the word of Jehovah, O remnant of Judah; thus said Jehovah Zebaoth the God of Israel, If setting ye set your faces to go into Egypt, and go to sojourn there; then it shall come to pass that the sword which ye were fearing for yourselves, shall overtake you there in the land of Egypt, and the famine whereof ye were afraid shall cleave after you there in Egypt, that ye die there. So shall it be with all the men who set their faces to go into Egypt, to sojourn there; they shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the evil that I will bring upon you* (xlii. 15–17, etc.). In Ezekiel: *And all the inhabitants of Egypt shall know that I am Jehovah; because they have been a staff of reed to the house of Israel; in their taking thee by thy hand thou didst break, and didst rend for them every shoulder, and in their leaning upon thee thou breakest, and makest all their loins to be at a stand; therefore thus said the Lord Jehovih, Behold, I will bring a sword upon thee, and will cut off from thee man and beast, and the land of Egypt shall be a desolation and a waste, and they shall know that I am Jehovah; because he hath said, The river is mine, and I have made it* (xxix. 6–9, etc.). In Hosea: *Ephraim was like a silly dove . . . they called unto Egypt, they went unto Asshur; when they shall go, I will spread out My net upon them . . . woe unto them, because they have wandered away from Me* (vii. 11–

13). In the same: *Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth lies and desolation, and they make a covenant with Asshur, and oil is carried down into Egypt* (xii. 1). In the same: *Israel . . . hath committed whoredom under her God; thou hast loved hire upon all the corn-floors. . . . Ephraim shall return to Egypt, and they shall eat unclean food in Asshur . . for, lo, they are gone away from destruction, Egypt shall gather them up, Moph shall bury them, the thorn shall possess their desirable things of silver, the thistle shall be in their tents. Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay the desired fruit of their womb; my God will cast them out, because they did not hearken unto Him, and they shall be wanderers among the nations* (ix. 1, 3, 6, 16, 17). In Isaiah: *Woe to Asshur, the rod of Mine anger, and he is the staff, in their hand, of Mine indignation. . . . He thinketh not right, neither doth his heart meditate right; for it is in his heart to destroy and to cut off nations not a few. For he saith, Are not my princes all of them kings? . . . I will visit upon the fruit of the elation of heart of the king of Asshur, . . . for he hath said, By the strength of my hand I have done it, and by my wisdom, for I am intelligent; and I will remove the bounds of the peoples, and will plunder their treasures, and will cast down as a mighty one the inhabitants. . . . Therefore shall the Lord of lords Zebaoth send among his fat ones leanness; and instead of his glory, kindling there shall be kindled a burning*
11 *of fire* (x. 5, 7, 8, 12, 13, 16). In all these passages, by Asshur, as has been shown, is signified reasoning; by Egypt and Pharaoh knowledge; by Ephraim the intellectual; and it is described in these and in many other places of what quality man's rational becomes, when it reasons concerning the truths of faith from the negative. The like is involved in Isaiah (chapters xxxvi. and xxxvii.), where we read that when Rabshakeh, sent by the king of Asshur,

spake against Jerusalem and king Hezekiah, the angel of Jehovah smote a hundred and eighty-five thousand in the camp of the king of Asshur; by which is signified what confusion of man's reasonings there is, when he reasons against Divine things, however the man appears to himself as being then wise. This reasoning is also in several places 12
called whoredom with the sons of Egypt and with the sons of Asshur. As in Ezekiel: *Thou hast also committed whoredom with the sons of Egypt, thy neighbors, great of flesh, and hast multiplied thy whoredom, . . . and hast committed whoredom with the sons of Asshur, and yet thou wast not satisfied* (xvi. 26, 28; xxiii. 3, 5–21; see n. 2466). Also of those who enter into things of reason and knowl- 13
edge from the doctrine of faith, and are thence wise, it is written — in Isaiah: *In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah; and it shall be for a sign and for a witness unto Jehovah Zebaoth in the land of Egypt; for they shall cry unto Jehovah because of the oppressors, and He shall send them a Saviour and a Prince, and he shall deliver them; and Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day; and they shall offer sacrifice and bread-offering, and shall vow a vow unto Jehovah, and shall perform it* (xix. 19–21). In the same: *In that day there shall be a high way from Egypt to Asshur, and Asshur shall come into Egypt, . . . and the Egyptians shall serve Asshur. In that day shall Israel be the third with Egypt and with Asshur, a blessing in the midst of the earth, which Jehovah Zebaoth hath blessed, saying, Blessed be Egypt My people and Asshur the work of My hands, and Israel Mine inheritance* (xix. 23–25); where the spiritual church is treated of, of which the spiritual is Israel, the rational is Asshur, and the faculty of knowing is Egypt; which three constitute the intellectual things of that church, which thus follow in order; on which account it is said, "In that day shall Israel be the

third with Egypt and with Asshur," and "Blessed be Egypt
My people and Asshur the work of My hands, and Israel
14 Mine inheritance." In the same: *It shall come to pass in that day, that a great trumpet shall be blown, and they shall come which were ready to perish in the land of Asshur, and they that were outcasts in the land of Egypt, and they shall bow themselves down to Jehovah in the mountain of holiness at Jerusalem* (xxvii. 13). In the same: *Thus said Jehovah, The labor of Egypt, and the merchandise of Cush and the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they shall go after thee, . . . and shall bow themselves down to thee, they shall make supplication unto thee. In thee only is God, and there is no God else besides* (xlv. 14). Cush and the Sabeans are knowledges (n. 117, 1171). In Zechariah: *Egypt shall go up to Jerusalem, to worship the king Jehovah Zebaoth* (xiv. 17, 18). In Micah: *I look unto Jehovah, I wait for the God of my salvation; my God will hear me . . . a day for building thy walls, . . . in this day, and they shall come even unto thee thence from Asshur, and the cities of Egypt, and thence from*
15 *Egypt even to the river* (vii. 7, 11, 12). In Ezekiel: *Thus said the Lord Jehovih, At the end of forty years will I gather Egypt from the peoples whither they were scattered, and I will bring again the captivity of Egypt* (xxix. 13, 14). In the same: *Behold, Asshur was a cedar in Lebanon, with fair branches, and a shadowing forest, and lofty in height, and its branch was among the tangled boughs; the waters made it grow, . . . going with her streams round about her plantation, and she sent out her canals unto all the trees of the field; therefore its stature was exalted above all the trees of the field, and its boughs were multiplied, and its branches became long by reason of many waters. . . . All the birds of the heavens made their nests in its boughs, and under its branches all the beasts of the field brought forth, and under its shadow dwelt all great nations. And it became fair in its greatness, in the length of its branches, for its root was*

by many waters. The cedars in the garden of God did not hide it, the firs were not like its boughs . . . nor was any tree in the garden of God like unto it in its beauty. I made it fair by the multitude of its branches, and all the trees of Eden, that were in the garden of God, envied it (xxxi. 3–8). The Most Ancient Church, which was celestial, is described here as to the quality of its rational, and so of its wisdom and intelligence, because that church looked upon things below, from Divine things, and thus on truths from goods themselves, and thence on things that are subordinate. Asshur and the cedar are the rational; the tangled boughs among which were its branches are knowledges; the rivers and waters are spiritual goods, among which was its root; the height and length of its branches are its extension; the garden of God is the spiritual church; the trees of Eden are perceptions. From this and from what is said above, it is plain what the quality of man's rational is, and what is the quality of his faculty of knowing, when they are subordinated to Divine truths, and serve them by confirming. That reasonings and knowledges do service to those who 16
are in the affirmative, as means of being wise, was represented and signified by its being commanded the sons of Israel to borrow from the Egyptians vessels of gold, and vessels of silver, and garments (Exod. iii. 22; xi. 2; xii. 35, 36). The like is meant by its being said in many passages in the Word, that they should possess the goods, houses, vineyards, and oliveyards, and other things, of the nations; as also that the very gold and silver taken from the nations should become holy; as in Isaiah: *Jehovah will visit Tyre, and she shall return to her hire, and shall commit whoredom with all the kingdoms of the earth upon the face of the ground, and her merchandise and her hire shall be holiness to Jehovah; it shall not be stored up nor laid away, for to them that dwell before Jehovah her merchandise shall be for eating till satisfied, and for stately covering* (xxiii. 17, 18). The merchandise of Tyre stands for

interior knowledges (n. 1201) ; which to those who are in the negative are for meretricious gain, but to those who are in the affirmative are for holiness. The like is also meant by the Lord's words: *Make to yourselves friends by means of the mammon of injustice, that when ye fail, they may receive you into the eternal habitations . . . if ye have not become faithful in the unjust mammon, who will commit to your trust the true?* (Luke xvi. 9, 11).

STATE AND LOT IN THE OTHER LIFE OF NATIONS AND PEOPLES BORN OUTSIDE OF THE CHURCH.

2589. It is the common opinion that they who are born out of the church, and who are called Pagans and Gentiles, cannot be saved, because they have not the Word, and thus are ignorant of the Lord, without Whom there is no salvation. But that they also are saved, may still be known from this alone, that the Lord's mercy is universal, that is, toward every one ; that they are born men equally with those who are within the church, who are comparatively few ; and that it is not their fault that they are ignorant of the Lord. What their state and lot is, therefore, in the other life, has by the Lord's Divine mercy been shown me.

2590. I have been instructed in many ways that Gentiles who have led a moral life, and have been obedient, and have lived in mutual charity, and have received some sort of conscience according to their religion, are accepted in the other life, and are there instructed by angels with watchful care in the goods and truths of faith. While receiving instruction they conduct themselves modestly, intelligently, and wisely, and easily receive and become imbued with the instruction ; for they have formed to themselves no principles contrary to the truths of faith, which are to be dispersed, still less scandals against the Lord ; as many Christians have, who have led a life of evil. Moreover, such do not hate others, nor avenge injuries, nor plot

artifices and deceits. Indeed, they wish well to Christians; when on the other hand Christians despise them and even do them violence, as far as they can: but they are withdrawn by the Lord from their unmercifulness and are protected. For the case of Christians and Gentiles in the 2
other life is such that Christians who have acknowledged the truths of faith, and have at the same time led a life of good, are received before Gentiles; but such at this day are few. On the other hand Gentiles who have lived in obedience and mutual charity, are received before Christians who have not led so good a life. For all those in the whole world are by the Lord's mercy received and saved, who have lived in good; for good itself is what receives truth. Good of life is the very ground for the seed, that is, for truth; evil of life in no way receives. Though they who are in evil be instructed in a thousand ways, even though they become most fully instructed, the truths of faith nevertheless enter no further with them than into the memory, and do not penetrate to the affection which is of the heart; for this reason the truths of their memory are dissipated in the other life and become none.

2591. But among Gentiles, as among Christians, there are wise and there are simple. That I might be instructed as to their quality, it has been given me to speak with both the wise and the simple, sometimes for hours and days. But of the wise there are scarcely any at this day, whereas in ancient times there were very many, especially in the Ancient Church, from which wisdom emanated to many nations. That I might know what they were, I have been allowed to hold familiar conversation with some of them. The nature of their wisdom, in comparison with that of this day, may be evident from what follows.

2592. A certain one was with me, who was formerly among the more wise and was thereby well known in the learned world. I conversed with him on various subjects, and as I knew that he had been a wise man, I talked with

him about wisdom, intelligence, order, the Word, and at length about the Lord. Of wisdom he said that there is no other wisdom than that which is of life, and that wisdom can be predicated of nothing else. Of intelligence he said that it is from wisdom. Of order he said that it is from the Supreme God, and that to live in that order is to
2 be wise and intelligent. As regards the Word, when I read to him something from the prophecies, he was very greatly delighted, and especially from the fact that each of the names and each of the words signified interior things, wondering greatly that the learned of this day are not delighted with such study. I perceived manifestly that the interiors of his thought or mind were opened, and at the same time that those of certain Christians who were present were closed; for ill-will against him prevailed with them and unbelief that the Word was of this nature. Indeed, when I went on reading the Word, he said that he could not be present, because he perceived it to be too holy for him to hear — so interiorly was he affected. But the Christians, on the other hand, said aloud that they could be present; and this was because their interiors were closed and the holy
3 things did not affect them. At length I talked with him about the Lord, that He was born man, but conceived of God; that He then put off the human and put on the Divine; and that it is He who governs the universe. To this he made answer, that he knew many things about the Lord and had a perception, in his way, that it could not have been done otherwise, if the human race was to be saved. Meantime certain wicked Christians infused various scandals, for which he did not care, saying that it was not surprising, because they had become imbued in the life of the body with unbecoming ideas respecting these things, and until such ideas were dispersed, they could not admit confirmatory ideas, as could those who were ignorant. He was a Gentile.

2593. I have also been permitted to speak with others who lived in ancient times and who were then among the

more wise. They were at first seen in front at a distance and were there able to perceive the interiors of my thoughts, and thus many things fully. From one idea of the thought they could know the entire series, and fill it with delightful things of wisdom together with pleasing representations. It was perceived from this that they were among the more wise, and it was said that they were from the Ancients. So then they drew nearer, and when I read to them something from the Word, they were most highly delighted. It was given me to perceive their very delight and enjoyment, which was chiefly from this, that the things which they heard from the Word were one and all representative and significative of heavenly and spiritual things. They said that in their time, when they lived in the world, their mode of thinking and speaking, and also of writing, was of this nature, and that this was their study of wisdom.

2594. But as regards the Gentiles who are on earth at this day, they are not so wise, but are for the most part simple in heart; and yet those of them who have lived in mutual charity receive wisdom in the other life — of whom I may relate what follows.

2595. I heard the sound of a certain company, but less clear than usual. I immediately became aware from the sound, that they were from the heathen. It was told me by angels that they were Gentiles, who had been raised up three or four days before. The company or choir was heard for several hours, and it was perceived that even during the short time in which it was heard, they were being perfected more and more. When I wondered at this, it was said that they can be initiated into choirs, and thus into harmony, during one night; while most Christians barely can in thirty years. Companies or choirs are when many speak together, all as one, and each one as all, but of these more will be said, by the Lord's Divine mercy, elsewhere.

2596. There was a choir at a distance from me on a certain morning, and it was given me to know from the

representations of the choir, that they were Chinese; for they presented to view a woolly goat, also a cake of millet, and an ebony spoon, as also the idea of a floating city. They desired to come nearer to me; and when they had approached, they said that they wished to be alone with me, that they might open their thoughts. But it was told them that they were not alone, and that there were others who were indignant that they wished to be alone, when yet they were guests. When they perceived the indignation of the others, they began to think whether they had done wrong against the neighbor, and whether they had claimed anything to themselves which belonged to others. Thoughts are all communicated in the other life, and it was given me to perceive their trouble: it was that of acknowledgment that perhaps they had wronged the others, and of shame therefrom, as well as of other estimable feelings, from which it was learned that they were endued with charity. Presently I spoke with them, and at length about the Lord. When I called Him Christ, a kind of repugnance was perceived in them; but the cause was discovered, that they brought this repugnance from the world, from the fact that they knew Christians to live worse lives than they and in no charity. But when I simply called Him Lord, they were then interiorly moved. They were afterward instructed by angels, that Christian doctrine prescribes love and charity beyond every other doctrine in the whole world, but that there are few who live according to it.

2597. There are Gentiles who when they lived in the world, learned from social intercourse and report, that Christians lead a very bad life — in adulteries, in hatreds and quarrels, in drunkenness, and such like things — with which they are affected with horror, because such things are contrary to their laws, their morals, and their religion. They in the other life are more timid than others about receiving the truths of faith; but they are instructed by angels that Christian doctrine, and the faith itself, teach

altogether otherwise; and that Christians live less in accordance with their doctrinals than Gentiles. When they understand this, they receive the truths of faith and adore the Lord; but later than others.

2598. When I read the 17th and 18th chapters of Judges, about Micah, how the sons of Dan took away his carved image, the teraphim, and the Levite, there was present a spirit from the Gentiles, who in the life of the body had adored a carved image. When he was listening attentively to what was done to Micah, and in what grief he was on account of his carved image which the Danites took away, grief also came over him, and affected him to such a degree that he scarce knew for interior grief what to think. His grief was perceived, and at the same time the innocence in all his affections. Christian spirits were also present and observed it, and wondered that the worshipper of a carved image should be moved by so strong an affection of compassion and innocence. Afterward good spirits spoke with him, saying that a carved image was not to be adored, and that he could understand this because he was a human being; but he ought to think beyond the carved image, of God, the Creator and Governor of the whole heaven and the whole earth; and that this God was the Lord. When these things were said, it was given to perceive the interior emotion of his adoration, which was communicated to me — much more holy than that with Christians; from which it could be seen that Gentiles come into heaven more easily than Christians at this day who are not so affected — according to the Lord's words in Luke (xiii. 29, 30). For in the state in which he was, he could be imbued with all things of faith and receive them with interior affection. There was in him compassion of love, and innocence in his ignorance; and when these are present, all things of faith are received as if spontaneously, and this with joy. He was afterwards received among angels.

2599. There was also another among the Gentiles, who

had lived in the good of charity. When he heard Christian spirits reasoning about things to be believed — spirits reason with one another much more fully and much more acutely than men, especially about goods and truths, because these belong to the other life — wondering that they should dispute so, he said that he did not want to hear those things, for they were reasoning from fallacies, and he gave them this instruction: If I am good, I can know from good itself what is true, and what I do not know, I can learn.

2600. Well disposed Gentiles are instructed in the other life, as far as may be, for the most part according to their states of life and according to their religion, and thus in various ways. I may here describe only three.

2601. Some are reduced into a state of tranquillity as if of a sort of sleep; and they then seem to themselves to be building small cities, and in the midst of them to hide away some secret, which they wish not to be violated by any one. They give these cities to others, with entreaties not to violate the secret in the midst of them. Innocence is thus insinuated into them, and also charity, with the idea that the secret is concerning the Lord. They are kept in this state a considerable time. It is a state of ignorance, in which there is innocence. They are guarded by children, lest any one should do them harm. I have spoken with them, and have been much affected by their state of innocence and charity, and also by the solicitude with which they hide away the secret, and by the holy fear lest it should be violated.

2602. There is one nation — it was said that it is from the Indies — which makes it their religion to worship the Greatest God with this rite: when they are adoring Him, they first magnify themselves, but soon prostrate themselves as worms; also to hold that above the universe, which they believed to be whirling around, is that Greatest God, looking therefrom on what they do. Because they had had such religious notions, they are brought back into them in

the other life; and I have spoken with them, when they imagined to themselves such things. They are for the most part modest, obedient, and simple in heart. They are gradually freed from that fancy by angels; for they are instructed, in accordance with their religion, that the Greatest God is the Lord; and that they can indeed magnify themselves on account of this, that they are able to adore Him; and that still they are like little worms; and that the Lord from on high sees each and every thing. Thus, by means of their own religion, they are led along into the knowledge of good and truth.

2603. There are some Gentiles from those regions where they are black, who bring with them from their life in the world, a wish to be treated severely; believing that no one can come into heaven but through punishments and afflictions, and that they will afterward receive more gladsome things, which they call paradisal. Because they have such ideas with them from their religion, they are also at first treated severely in the other life by some whom they call devils, and are afterward taken to the paradises already described (n. 1622). But they are instructed by angels that their punishments and afflictions are turned into what is good for them by the Lord, as with those who are in temptations; also that paradisal things are not heaven, but that heaven is the affection for celestial and spiritual things which is in them; and that they have been in a certain way of truth, while still in the shade of ignorance. They spoke with me a long time. When they were in their state of affliction, their speech was as it were with a sort of collision, and thus distinct from that of others. But when these things were gone through with, and they were taken up to the paradises, they no longer had such speech, but that which was almost angelic. They have it also from their religion, in which they trust, that they wish to have more interior things. They said, whenever they are treated severely, that they are then black; but that they shortly

put off the blackness, and put on whiteness; knowing that their souls are white, but their bodies black.

2604. It is common for Gentiles who adore any god under an image or statue, or any carved thing, to be introduced, on coming into the other life, to certain ones who are in the place of their gods or idols, in order that they may be led to put away their fantasies; and when they have been with these for some days, they are taken away. They also who have adored men are sometimes introduced to them, or to others in their stead; as many of the Jews are to Abraham, Jacob, Moses, and David; but when they perceive that these have the same kind of human nature as others have, and can afford them no help, they become ashamed, and are taken to their own places according to their life. Among Gentiles in the other life, the Africans are most loved, for they receive the goods and truths of heaven more easily than others. They wish especially to be called obedient, but not faithful. They say that Christians can be called faithful, because they have the doctrine of faith; but not they, unless they receive it, or as they say, are able to receive it.

2605. I have spoken with some who were in the Ancient Church, and who then knew about the Lord, that He was to come, and were imbued with the goods of faith, but who still fell away and became idolaters. They were in front toward the left, in a darksome place, and in a miserable state. Their speech was pipe-like, of one tone, almost without rationality of thought. They said that they had been there for many ages, and that they are sometimes taken out thence to serve others for some uses, but of a vile sort. From them it was given to think about many Christians, who are, not exteriorly but interiorly, idolaters, and deny the Lord in heart, and thus also the truths of faith — what kind of lot awaits them in the other life.

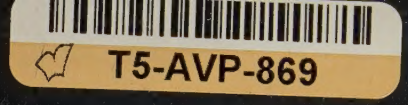
BX8711
.A2
AUTHOR
1907
TITLE
v.4

Swedenborg, E.
Theological works:
Heavenly Arcana.

DATE DUE	BORROWER'S NAME

GAYLORD

BX
8711
.A2
1907
v.4


T5-AVP-869